A

SECOND LETTE

TO

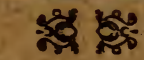
Mr. *AYTON*

CONTAININ

REMARKS upon his REV
Observes on the Original
of the Christian Church.

By *JOHN GL'A*

JEREM. viii. 9.
Lo they have rejected the Word of the L
and what Wisdom is in them?



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SCS #8013

A

Second Letter to Mr. *Aytone*, &c.

SIR,

Have ſeen your Letter to me, ſince it has been printed; and though I am not of the mind that it deſerves an Anſwer, which it alſo ſeems to forbid; and though I have little Hope, that any thing coming from my Pen can have Influence upon your Underſtanding: Yet not knowing but ſome good End may be reached, even upon you, by the Reply I am now making, I have therefore undertaken this Task; and in the performance of it, though I cannot promiſe upon myſelf, yet I wiſh I may be preſerved from every thing that may unjuſtly provoke you, and ſo marr the End I have in view.

My Principles, touching Chriſt's Inſtitution of a viſible Church, and the Plan laid down to us in the New

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Teſtament, were fairly ſtated, and their Foundation in the New Teſtament, from which they were taken, was plainly pointed out in the *Explication of the Propoſition*. The Scheme of Principles there laid down, though it contain the main ſubſtance, and the beſt of that, for which theſe called *Independents* contended of old, againſt them that are called *Presbyterians*; yet is not liable to all the Objections that were framed by the *Presbyterians* againſt the *Independents*; nor is it capable of all the Conſequences that were drawn formerly from the Manner of maintaining the *Congregational* Scheme, or from the Conceſſions made by the *Independent* Writers. Yet the Author of *the Defence of National Churches*, and you after him, have taken that *Independent* Scheme as it was the *Theſis* formerly impugned by your Writers, as anſwering beſt unto the common Arguments. But I not finding myſelf concerned to maintain any other Scheme of Principles but my own, nor to anſwer for Conſequences drawn from any other Poſitions or Conceſſions but my own, gave my Thoughts as briefly and clearly as I could, upon thoſe common Objections, only as they ſeemed to me to ly againſt what had been by me advanced. And this I did in my Remarks on *the Defence of National Churches*, wherein, tho' I treated with Redicule ſome Things that are truly rediculous in that *Defence*, and in the Paper entitled, *The naked Truth*; yet I laid down ſufficient Grounds for Anſwers unto all the Objections againſt my Principles, that I have yet ſeen: So that I am convinced, if you had ſeriouſly conſidered what is there offered, a great Part of your Book might have been ſpared. But your Book gave me Occaſion to ſpeak more particularly and fully, what I had ſaid with more Brevity before, and to ſhow where the Proof fails in Arguings, that ſeemed to have an Foundation in Scripture, and likewiſe how croſs the Arguings are to the Scriptures, and even to ſo n

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Principles maintained by yourſelves. When I publiſhed my *Remarks on the Defence of National Churches*, I, at the ſame Time, put to the Preſs an *Explication of our Lord's Teſtimony concerning his Kingdom before* Pilate; wherein I endeavoured, as ſhortly and plainly as I could, to give an Account of the ſpiritual and heavenly Nature of the Kingdom of Chriſt, diſtinct from the Kingdoms of this World, and from the ancient Kingdom of God in *Iſrael*, the earthly Figure of this heavenly Thing; and likewiſe of the Difference betwixt the New Teſtament and the Old, and of the Reference of the one to the other, with Reſpect to the Kingdom of Chriſt. It was the View I had of the Nature of Chriſt's Kingdom, that ſet me free from the Prejudices I laboured under, with Reſpect to his Inſtitution of Goſpel Churches, and diſpoſed me to attend to the Scripture Evidence for the Principles I now profeſs and practiſe, as only agreeable to the New Teſtament Revelation, infallibly explained in the Old, and to the Nature of the Kingdom of Jeſus Chriſt: I therefore publiſhed that Book, well knowing, that what I ſaid of a viſible Church could not be attended unto without Prejudice; or indeed well underſtood without a decerning of the Nature of the Kingdom of Chriſt, but a true decerning of that would make the other plain and eaſy. None of you have yet attempted to give any Anſwer to that Book, though it cannot but appear to you; and I gave you a Hint of it in the Cloſe of the *Obſerves*, that if I be in a Miſtake, the Foundation of it is laid forth in that Book, as I clearly ſee the Foundation of all your Oppoſition unto the Principles profeſſed by me, touching the viſible State of Chriſt's Kingdom in this World, is laid in Ignorance of, and Inadvertency to the Nature of his Kingdom, as manifeſted in that Book by the Scriptures of the Old and New Teſtament: Till we be, therefore, at one about this Matter, we can never come

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together upon the Queſtions now in Debate betwixt you and me; and ſo I once more recommend to your ſerious Study the Scheme of Principles declared in that Book, which if you overthrow, you will prepare me to receive Conviction from what you alledge againſt the *Congregational Way*, and in Behalf of *National Churches*. When I ſtood before the Commiſſion, ready to receive a Sentence of Depoſition from the Miniſtry of the Goſpel, for profeſſing and practiſing *Congregational Principles*, after I had profeſſed and practiſed the *National Ones*, I laid before my Judges a ſhort State of my Difference from them in that Matter, and a Sum of the Reaſons of that Difference, which if you, or any other, had but fairly impunged, the Controverſy might have been brought to a clear and ſhort Iſſue; but it ſeems you had not Occaſion to peruſe that Speech before your Book was gone to the Preſs, and now, when you have peruſed it, you paſs a general Cenſure upon it, which is, no doubt, your Judgment; but you have not brought forth the Grounds of your Judgment, that the Appearance of Reaſon and Revelation, which you muſt own had Weight with me, might ſeem as little in my Eye as in yours; yet this had been a greater Service done to your Fellow-creature, though more laborious, than your Cenſure. You have indeed excerpted a few Things out of that Speech, and treated them as you ſee good, as I ſhall notice in the Cloſe: But it has not been your Deſign to attempt ſo much as a ſhort Anſwer to the Appearance of Revelation and Reaſon, that is ſtill to be found there.

Your Review is upon the *Obſerves*, and follows the Order of them, and ſo directs my Courſe in obſerving upon it: I ſhall therefore follow upon them, taking Notice chiefly where your Eye fixes on any Part of the Scripture, which, I am ſtill of the Mind, muſt only decide this Controverſy, and it is reaſonable we ſhould hear its Deciſion. I am obliged

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to say in the Entry, that my Observes, at which you seem not a little offended, are very much strengthned and confirmed to me by your Review; and whether they will be so to the attentive Reader, if any such there be, the Event will declare.

My first Observe touched the Manner of Writers for *classical Presbytery* against the *Independents*, and your Conformity to them, which I blamed, and I gave several Instances. The first, *viz.* Flying to human Authority in the Pinch where Scripture Evidence is desired, you have verified abundantly in your Review, where you tell of *Piscator*, *Pareus*, *Calvin*, great Names I own, but very ill used, where they serve only to fill up a Vacancy of Proof. You make some Apology for using the Authority of Doctor *Owen*, when you say, "That in so doing you "take an Argument from the Mouth of an Adver- "sary;" though yet you would have it believed, his Judgment wasstronger in Favours of *Presbytery* than *Independency*. As to which I shall only say, I know his Judgment best by his Writings; and I wish I had such *Presbyterians* to do with as the Doctor was, and such Congregations as was his Church, to which you may see his Letter in his Sickness, printed in the Folio Edition of his Sermons 1721. But if I were to study Conformity to you in this Business about Authors, and take what you call *an Argument from the Mouth of Adversaries*, I might tell you of the *Scots* Confession of Faith, that owns no other Church but the mystical Body, and a single Congregation. I might direct you to *Calvin* on *Acts* 2. 46. and 5. 12, 13. and 15. 4, 22. and 21. 22. and 1 *Cor.* 5. 4. I might point out to you, as to the Defender of National Churches, *Boyd* on the *Ephesians*, *chap.* iv. *ver.* 11. *pag.* 503, 504. And *Gillespy's Engl. Pop. Cerem. Part* 3. *Dig.* 1. and 4. And I might also desire you to read and consider *Altare Damascenum*, *de Episcopi potestate extensiva*, pag. 206, 207. latest Edition, *&c.*

And

And thus I would not be behind with you, in taking the Advantage of the Conceſſions of them you pretend to follow, as you do throughout your *Review* with the Conceſſions of the *Independents*. But it is a poor Shift to take Shelter under the Authority of Friend or Adverſary, where ſcriptural Defence fails, or to fill up the Place of Scripture-proof by any human Authority. When I was reading the *Preſbyterian* Writers, thriſting for Proof of *claſſical Preſbytery*, where I was expecting to find my Doubts cleared by Scripture Evidence, there I was remitted to Authors and Commentators, which, when conſulted, ſaid no more than had been already ſaid; but it was their Authority that behoved to ſatisfy me; and therefore that was magnified. After ſuch Diſappointments, I have ſecurely heard them any mighty Boaſtings that are to this Day among your People, of the abundant Confutation of the *Congregational* Principles by *Presbyterian* Writers, and by theſe of the Aſſembly at *Weſtminſter*, as I now hear you boaſting of the Weight and Solidity of their Anſwers to their *Independent* Brethren. But if there be any ſcriptural Defence in theſe Anſwers, ſerving to manifeſt the Inſufficiency of what is advanced by me, that I have not ſeen or heard of, you will oblige me extreamly, by ſhewing it to me: Yet, as neither all the Objections, nor Anſwers of the *claſſical Presbyterians*, will be found calculated for the State of the Controverſy, wherein you have been very briskly engaging yourſelf, ſo you have inſinuated a Suſpicion, that I am not, even from theſe Divines, to expect an Anſwer to all that is by me advanced, when you except my diſtinguiſhing Singularities. The Divines of *Weſtminſter* did their beſt to anſwer unto what was advanced againſt them. And it lies upon you to anſwer to the diſtinguiſhing and ſingular Advances, which you ſay have been made by me. Though I would put your hard to it, if I required you to ſhew me the Advance I have

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made, wherein I have not some renowned Author, or Commentator with me; yet their Authority can avail me nothing without Scripture: And while I have the Word of God, and the Footsteps of the first Flocks that followed Christ set before me there, I need not take ill with the old Reproach of *Singularity*. If you take that Company from me, I shall own myself singular, though I had a million of your Authors about me; but till you do this, which I am satisfied you have not, please forbear the old *Jewish* and *Popish* Cant about Singularity, and preferring my own Notions of Things before all Men, both of Piety and Learning.

The second Instance has also some Confirmation in what you say of the Consequences of the Want of the due Exercise of Discipline among the Dissenters at this Day; to verify, as I take it, what was alledged by these vile Writers, *Edwards* and *Bastwick* against the *Independents*. But as this new Charge of yours against the present Dissenters, falls no less on the *Presbyterian* Dissenters, than on these of other Denominations, so I reckon your *National Church* has no great Ground to hory over the *English Presbyterians* in that Matter. I cannot well understand you in what you say on this Head; but, as I take it, it savours to me of the old Cant of the *Popish* Party, and of the high Church Faction in *England*, and seems to import a better Liking to the Tenth Age, as of all other the most free of Sects and Infidelity, and shining in a peaceful Uniformity, among the rest of the Ages, as the Moon among the Stars. You are dissatisfied with the last Age for Want of Uniformity, and because of Sects, and you are no better pleased with this Age on the same Account, and as little could the Age of the Apostles yield you Satisfaction in this Matter; and where to find any Age to your Mind in this Thing, I cannot tell, unless it be the Tenth. I am far from taking it for granted by you, but I am certain you have not been yet able to prove, that the Prin-

ciples maintained by me are any otherwise chargeable with the Effects you ascribe to them, than the Gospel is to be charged with all the damnable Heresies that sprung up with that good Seed, when it was sown in the World, or than the true reformed Doctrine and Separation from the Church of *Rome*, is chargeable with all the Errors, Heresies and Sects, and all the Atheism and Infidelity that appears among them called *Protestants*; or then you will say, that all the Sects of the last Age flow'd from the *Presbyterians* their razing down the *Episcopal* Uniformity to set up their own, and that all the Infidelity and Heresy of this Age flows from the Principles of the Revolution, yea from the Revolution itself. I agree with you, that Premisses from which absurd Inferences are plainly deducible, are not Truth. But I have neither such a Conceit of your Understanding, nor of mine, as to imagine that we cannot draw Inferences both plain and absurd to us from some Truths of the Gospel, which is wholly unto our depraved Minds and Hearts as the Light is unto Darkness. I shall tell you of an Inference that's plain to me, and that I think I plainly deduce from all that I have had Access to consider of the Controversy betwixt Uniformity and Liberty of Conscience in the Matters of Religion, and it is this, that while the World is the World, we must either suffer the horrible Ignorance, spiritual Slavery and Superstition of the Tenth Century to take Place in it, or the Infidelity, Heresy and Sects of this Century, and of the last; and that in this Case the only Way, wherein a Man can walk suitably to the Rules of the Gospel, and his Duty therein required toward the Powers of the Earth, so as to keep himself unspotted from the World, and promote the eternal Welfare of his own Soul, and the Souls of others, in a Preparation for the World to come, is indeed the congregational Way. And the Spirit that shews itself in the various Ways of Opposition to that, is to me plainly the same that shew'd it self from the Beginning against

againſt Chriſtianity in the primitive Profeſſion of it in the World.

The third Inſtance, touching Metaphyſicks, you have abundantly confirmed in your Review, as will ſoon be evident to every one that reads what you ſay, *page* 28. *page* 46. at the Beginning, and *page* 72. at the End, *page* 73. at the Beginning. You deſire me to compare my own beloved Diſtinction, *The Body aſſembling, and the Aſſembly of that Body*, and what you have ſaid on 1 *Cor.* xiv. and ſee which of us have moſt ply'd that Art. That Diſtinction I own I uſed; but that it is peculiar to me, or that I regard it farther than it plainly takes its Riſe from the Scripture, I am not ſatisfied. If you or any Man can ſay that the Word *Church* ſtands in the ſame Senſe, 1 *Cor.* xiv. 23. as it ſtands 1 *Cor.* xi. 18. and 1 *Cor.* xiv. 35. then I ſhall own that I have ply'd that Art in my Reaſoning as much as you, and that is enough. And the Diſtinction is manifeſt to every Perſon that can underſtand you when you ſay, A Miniſter in the Presbytery of *Meigle* went to the Presbytery ſuch a Day, and made a Speech in it to better Purpoſe than he does elſewhere; but ſuch another Day he was not in the Presbytery, being confined to his Houſe by Sickneſs. If it require a metaphyſical Head to underſtand ſuch Diſcourſe as this is, then the moſt plain Men in your Pariſh muſt be *Barbarians* to one another in their Converſation. Does not your Servant know there is but one Presbytery of *Meigle*, and yet if he attend his Maſter, he ſees Twelve Presbyteries in that Place ordinarily in the Year? I muſt ſay you have been at a great Loſs for Inſtances of metaphyſical Turns on Scripture in my Letter, to be compared with the *Presbyterian* Metaphyſicks, when this came to be the only Inſtance you had to give.

The Fourth Inſtance is as well ſupported in your Review as any of the foregoing. It is true you call it a Charge, and becauſe unfixed, that is, tho' it be in your own Words, yet, the Page of your Book is not

cited; therefore it is a Calumny, a falſe and unchriſtian Charge; and by this I perceive it offends you not a little that I take Notice of the Pride of your own Wiſdom, and of your uncharitable Conduct toward the *Independents* in this Controverſy. If theſe Words be not yours, let the Charge be declared unfix'd, "I look upon it as too injurious an Imputation " on a Church, which was ſo long a Time under the " immediate Direction of the bleſſed Apoſtles, to " imagine they did not embrace the Times of Peace, " and fix themſelves in to ſuch a competent Num- " ber of Congregations, as was beſt ſuited to the Edi- " fication of that ſacred Body, and came up as " near as might then be to that becoming Order " and Regularity, which is the great Ornament and " Beauty of Chriſtian Society? " Again, "Can it " well be imagin'd, without an Impeachment of the " Apoſtles, who, for the moſt Part, had their Reſi- " dence for many Years at *Jeruſalem*, not only dur- " ing the Heats of Perſecution, but during the Times " of Peace and Quiet, that all this while they would " have left this Church in irregular Circumſtances, " been at no Pains to eſtabliſh her Conſtitution, and " make up her orderly diſtinct Meetings for publick " Worſhip?" But if theſe be your Words, and if ſuch like Arguments be to be found in the *Preſbyterian* Writers, by every one that reads them, I humbly judge it no Calumny: Or, if you judge it ſtill a Calumny, then I expect you'll clear your ſelf of it in Time coming, by refuſing that any Thing is according to the Mind of Chriſt in his Word, for this Reaſon, becauſe to your Wiſdom it appears diſorderly and undecent; and by forbearing to affirm that a Government is of Chriſt's Inſtitution upon this Ground, that to you it appears decent and orderly. As to what I ſaid, of your putting on a Bar of Infallibility, and freely uſing all Manner of Reflections on the *Independents*, while you can bear no Inſinuation of a Reflection from them, and carrying as if you were the only

only Men that had a Right to judge for all others, making Conjectures, and laying down Suppositions without Proof, and explaining Scriptures by them, and requiring that your Inferences should be received for undoubted Truth, while you suffer not others to open their Lips without strict Demonstrations, I see you have demonstrated this in your Review; you give me a Promise in the Beginning, and you tell me in the End you have kept it. The Promise is, "That "you are not to render Railing for Railing, nor "treat the Persons of any Men with burlesque or ig- "nominious Names as I have done." This Promise contains a heavy Charge on me, which I have not seen fixed. You pretend to support it in these Words. Have you not the most ludicrous and unbecoming Invectives against us in your Observes, terming the whole Church *Babylon*, and particular Persons, *Perverters*; nay, malicious Perverters of the Scripture, Detainers of the Truth in Unrighteousness, and the like? The first of these has its Foundation in these Words of mine, "You are yet highly offended, that any "in the Place of the World where you live, should "come out of *Babylon*, and return to the Congrega- "tions of the Saints, there to cleave to the truly unit- "ing Word of the Apostles and Prophets, in Oppo- "sition to that dividing and desolating Mean of Uni- "on that was set up in the Place of it." But this touches only a State of Things, and declares that I understand that Scripture Word to comprehend in its Meaning all that pertains to that falling away from the primitive Church Order, laid down by the Apostles, and which we have now in the Scriptures, of which the Apostle speaks, 2 *Thess.* 2 *ch.* and so it indeed touches the State of the Question betwixt you and me, *i. e.* whether a *National Church*, like that you contend for, be agreeable to the Plan laid down by the Apostles, or a Thing quite of another Kind, substituted in the Place of it, and taking Place by a Deviation, and falling away from it, and set up in Opposition

tion to it. You will not say that the Scripture is railing or treating the Persons of Men with burlesque or ignominious Names, when it gives that Name to any Society to which you think it is applicable, and when it calls the Lord's People to come out of that Society: And would not the Men of that Society, who declare it the most decent and orderly, and agreeable to the Will of God, and where the Lord's People have been for many Ages, &c. pronounce you a foul mouth'd Heretick and Schismatick, and a Railer, in applying that Name to that Society? And whatever that Society be, you'll find the zealous Contenders for it profess as great Certainty about their Constitution as you do about yours, and can profess no less Zeal in Opposition to what they call Libertinism and Uncertainty as you can do. But after all, you are certainly in the Right in separating from them, and that Society is to you *Babylon*. Very well, follow your Judgment. Yet you must own, you have as little Right to dictate to others the Sense of the Word *Babylon*, as they have to dictate to you. Next you say, I call particular Persons malicious Perverters of the Scripture; and this seems to me to arise from these Words of mine, touching your Application of 2 *Tim.* 3 *ch.* to them that separate from your Parish Communion. "While you thus maliciously pervert "the Holy Word of God, to shew that Men ought to "turn away from the Objects of your Hatred." From that Passage in the *Observes*, the Perversion of that Text will be manifest to the Reader, when he considers it, and when he reads your Application of it in your Words by me quoted. If he can say that it was made in the Observation of that Word of God, 1 *Pet.* ii. 1, 2. yea if your own Conscience can say it, then let it stand for an Instance of my Railing. But if it be otherwise, as *Calvin*'s Name and Sense of the Text will not clear you of Guilt, so it was meet you should have treated the Admonition I gave you, and the Admonisher, otherwise than to turn again

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and send him. Next you say, I call particular Persons Detainers of the Truth in Unrighteousness; and so far as I can know, the Foundation of this Charge is in these Words of mine. "If you receive any Conviction from what I have said, do not stifle your Convictions, do not resist the Truth, nor detain it in Unrighteousness." Now, these are the particular Instances you gave of my Railing and unbecoming Invectives, for which you promise you shall not render Railing. But that the Reader may see the Confirmation of my fourth Instance on the first *Observe*, and how you have kept this Promise, I shall point out some Instances in your *Review*.

Your Promise stands Page 7. and in that same Page you say, with Reference to a Sentence of mine, which you call "a Charge, and false general Charges, "without condescending on Particulars, in their several Circumstances, are calumnious, and cross to "the very Spirit of the Gospel." As I greatly question the Truth of this, because it would lead me to to quarrel several Instances in the Gospel, so I find you say this in deep Forgetfulness of your own Charge against me in your Promise, and of your Promise itself. At least it satisfies me of the Truth of what I said upon the fourth Instance, whereof I am still more and more satisfied by what follows.

Page 8. You say "I make light of *Solomon*'s Judgment, and take Care to prefer my own Notions of "Things before all Men both of Piety and Learning.

Page 9. Beside other hard Words you say, "That "while I charge the *Presbyterians* with altering "their Spirit in the Dispute with us, I myself outdo "all the *Presbyterian* Writers you ever read or saw "on this Subject.

Page 10. Your Words are, "As for your ludicrous "Treatment, I despise it, it being the common Burden of all your Performances.

Page 11. "Fix the Charge, lest every one who "reads them, call them a Calumny, and so justly reckon

" kon that while you are recommending a Chriſtian " Temper, you can at the ſame Time make falſe " and Unchriſtian Charges." Again, "When he has " given us ſuch Examples, Precepts and Rules in the " Word, as are evident to every one who reads it, " one may juſtly ſay that he (*to wit* the *Indepen-* " *dent*) who refuſes the plain and immediate Conſe- " quences drawn from theſe (as Mr. *Ayton*'s Conſe- " quences are to him) acts injuriouſly to Chriſt and " his Apoſtles." Again, "Firſt give the heavy " Stroke, and then raiſe the loud Cry?

Page 12. "Can you refuſe without a Bluſh, that you " have made poſitive Charges in your Anſwer to the " Defence of *National Churches*, even when you " have given no better Argument than your own Aſ- " ſertion? Have you brought no Unchriſtian Charges " againſt us in the Explication of your Propoſition? " In a Word, as we diſclaim *Popiſh* Infallibility, ſo " we hold a poſitive Certainty of our Principles, in " Oppoſition to Libertiniſm and Uncertainty." Thus I have gone thro' your firſt General Libel, which has all the Characteriſticks of a Calumny.

Page 14. However you may be angry with a Church's determining Circumſtances of Time and Place; Have you ſet down the different Pages whereon this Inconſiſtency is founded? No, that would have at once ſpoiled all. Page 36. Nay, in what Page of my Book is this Fancy laid down? This was not conſiſtent with the Nature of your *Obſerves*, to tells us Page 58. you have concealed the Page where they are to be found, for Ends beſt known to yourſelf. Page 59. Theſe, I own, are my Words; but have you told in what Page? No, this would have marred all; they are Page 85. Now, if you had deſigned common Juſtice in your *Obſerves*, you would have directed your Reader to Page, *&c.* Page 89. I leave it to others, who ſhall read your Conduct in this Miſſive, to judge if the Methods purſued by you have the Appearance of

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one who wrote for the Sake of Truth, and as a Debt he owed to it. Candor in laying an Adverſary's Mind and Words before the World, and citing the Places where they may be found, is ſomewhat agreeable to ſuch a Pretence; but how much of this, and that of a fair Anſwerer, is to be found in your Performance, I leave every Reader to judge. I remember I have heard it always as a Complaint on the Church of *Rome*, &c. Page 15. I have got rid of this Inconſiſtency, and I wiſh it may not riſe again on me in another Shape. Alas! you have turned it into another Figure.—But have you ſet down the Pages where this formidable Inconſiſtency is founded?

Page 16. Candor with ſolemn Pretenſions, is very ſuitable. You next fright me with a freſh Inconſiſtency. You conceal the Pages.

Page 17. You have taken the Freedom to miſrepreſent me; and leaſt the Fraud ſhould appear to every ordinary Reader, you have concealed the Pages. I am no ſooner free of one Inconſiſtency than I am charged with another, with equal Honeſty and Fairneſs.

Page 18. And a greater Perverſion of Words is not conceivable than what is here. Whether your Conduct be conſiſtent with common Juſtice.

Page 19. I wiſh I may get rid of it; for it is very formidable.

Page 20. How conſiſtent your Conduct is with the Solemnity of your Pretenſions in the Concluſion.

Page 26. You ſeem to let light of the Context. Page 34. The Context which you are pleaſed ſometimes to let light of, as Page 17. Page 79. But this is of a Piece with your diſregarding Contexts, as before, Page 17.

Page 30. Such a way of doing is mean, and unbecoming a Man, to miſrepreſent and trifle.

Page 31. You charge the *Preſbyterians* with poſitive Aſſertions. But juſtly might I recriminate

in every Page almoſt, when all I meet with is nothing elſe but ſuch.

Page 32. Have you marked down the Pages of my Book? No; this would have given the Reader eaſy Acceſs to ſee your trifling.

Page 49. It would have been fair in you to have related my Mind fully. It would have been fair in you as an Anſwerer.

Page 52. Such mean Shifts as theſe you have Recourſe to, will never be of any good Iſſue.

Page. 54. You have trifled inſtead of anſwering.

Page 61. Theſe are your Words; but how conſcientiouſly they are jumbled together, as expreſſive of my Mind.

Page 63. But theſe are Methods unbecoming the Sobriety of a Chriſtian.

Page 72. By this we have a Swatch of your Candor, among other Inſtances.

Page 75. And leave your bold Aſſertions in the Concluſion, to have what Weight they will with your Admirers: For I am of the Mind they will have little Weight with ſuch as are capable to judge for themſelves. Your Dexterity in this Point conſiſts in Miſrepreſentations, Concealments, and ſuch Practices. I find nothing but poor Shifts and Carpings.

Page 76. In the Exceſs of your Modeſty.

Page 77. A pitiful Juggle.

Page 79. Sir, If I were at an End of this Miſſive, I hope never to engage with one that has caſt off Reaſon, as a Mean of judging concerning Things ſacred.

Page 80. Your impertinent Queſtions and Wranglings, inſtead of Anſwers——Signs of a deſperate Cauſe; your Cavils and Quibbles on *Matth* xviii. I am obliged to you for your fatherly Concern; but ſhall be glad I have never greater Need of Compaſſion.

Page 81. I am wearied with ſuch trifling and Stories, inſtead of Anſwers.

Page 84. You have a Dexterity in raiſing imaginary Inconſiſtencies, and I expect you'll ſhew an equal Skill in reconciling a real one.

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Page 87. I am wearied with such trifling, and am resolved to be no more with it; so you may write, and impose on the Credulous as much as you have a Mind: But the Event of these Things is dangerous.

Page 89. Sir, I have finished my Answer, and I hope in an Agreeableness to my Promise in the Entry, and must now tell you, that more notorious Misrepresentations, base Calumnies, and uncharitable Censures were never cast upon any Society of Men.

I proceed now to the second *Observe*, wherein you find yourself charged with Inconsistencies, in managing a Dispute against the *Episcopalians* and *Independents* in one and the same Book: For, under your Correction, I offered some Instances that served to confirm me in my Opinion, that it is not meet to engage in such a Dispute.

Of the first Instance you endeavour to clear yourself by signifying, "That a Court meeting in the "Name of Christ, and acting in his Authority, is "merely circumstantial, and a Matter left by Christ "to be managed according to his general Rules of "Decency and Order; but an Officer acting in his "Name, is a Thing essential, and so different from "what is purely circumstantial, as that of more or "fewer Courts in any Church is." But what is the Difference, and how comes the one to be essential, and the other purely circumstantial? And why may not the same Apology be made for the *Episcopal* Subordination of Officers, not expresly instituted, that you made in your Book for the *Presbyterian* Subordination of ruling Courts, not expresly instituted? You tell me, "It is false; that there "is neither apostolical Example nor Precept, for the "Subordination of Judicatories." And the *Episcopalian* can tell you with no less Scripture Evidence, that it is false; there is neither apostolical Example or Precept for the Subordination of Officers; and if you will take their Suppositions, whereby they ex-

plain Scriptures, and draw Conſequences from them, as you would have me to grant your Suppoſitions, and admit your Conſequences, they'll give you two Scriptures for one. But I was ſpeaking of theſe three Courts, *Kirk-ſeſſions*, *Provincial Synods*, and *National Synods*, for which you cannot pretend apoſtolical Example or Precept.

Next, you tell me, "If the Proportion of my Paralel have any Thing in it, it is this, *viz.* Becauſe *Solomon* hath ſaid, *In the multitude of Counſellers there is Safety*; therefore it is equally ſafe to deſcend from the Counſel of a great multitude, and devolve all into one Perſon." But did not *Solomon* himſelf obſerve his own Proverb, without being on a Level with his Counſellours? Had not the primitive one Biſhop his Presbytery, with which he conſulted, as *Cyprian* informs us? Had not the *Scots* Biſhop his Presbytery? Are there not Councils of Biſhops? And does not the Pope conſult with his Cardinals, and other Divines, and therein pretend to regard *Solomon*'s Saying as much as your Synods, where one or two, perhaps the moſt ignorant in the Aſſembly, can caſt the Balance in a Diviſion when it comes to the Vote, and decide the moſt intricate and important Queſtion that comes before them? I find Pope *Clement* the XI. ſpeaking thus in the Bull *Unigenitus*, "We therefore, by the Favour of God, and depending on his heavenly Aid, carefully and diligently, as the Greatneſs of the Affair required, ſet about ſo ſalutary a Work; and ordered very many Propoſitions, faithfully extracted out of the foreſaid Book, according to the above rehearſed Editions reſpectively, and expreſſed both in the *French* and *Latin* Languages, by ſeveral Maſters in ſacred Theology, to be accurately diſcuſſed and ſifted before two of our venerable Cardinal Brothers, of the holy *Roman* Church, and then before us: Having alſo taken the Advice of ſeveral other Cardinals in Coun-

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" cil, to be, with the greateſt Diligence poſſible, " and Maturity, pondered and examined in Congre- " gations held at ſeveral Times."—Wherefore, af- " ter we had heard the Suffrages of the foreſaid Car- " dinals, and other Divines, exhibited to us, both " by Word of Mouth, and likewiſe by Writing; " and eſpecially having implored the Aſſiſtance of " Divine Light, not only by private, but alſo pu- " blick Prayers, ſolemnly appointed for that End, " we do, by this our Conſtitution, to continue in " perpetual Force, declare, condemn, and, with the " utmoſt Abhorence, reject all and every one of the " Propoſitions before inſerted reſpectively, *&c.*" So that unleſs you can affirm, that this Saying of *Solomon*, this Part of ſacred Writ, contains an Inſtitution for *Presbyterian* Synods, in Oppoſition both to *Epiſcopal* Church Government, and the Government which is by the Counſel and Agreement of a Company of Elders or Biſhips in every Church, with the Conſent of that Church where they are Elders, and where they ſtand in immediate Subjection to, and Dependence on Jeſus Chriſt, that can by no Means extricate you from your Difficulty. And if you do not confine that Word to the New Teſtament, you muſt own, that in *Solomon*'s Days there was a Subordination of Officers, as well as of Courts. Now the *Epiſcopalian* will tell you, that if this Saying did not deſtroy the Subordination of Officers in *Solomon*'s Time, why may not the Subordination of Courts and Officers hold together now alſo, without any Prejudice to *Solomon*'s Saying?

You next give me a Diſtinction betwixt an habitual and actual Society, *i. e.* as I take it, betwixt the Synod of *Angus* having Power to meet and act in Chriſt's Name, and that Synod exerciſing that Power, as betwixt the Biſhop of *Brichen* having Power to exerciſe the *Epiſcopal* Office, and that Biſhop actually exerciſing it. And then you reprove

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me for being angry with a Church's determining Circumſtances as Time and Place; for no other Reaſon, that I know, but becauſe I am as little for a Court-meeting, and ruling over the Churches of Chriſt in his Name without his expreſs Inſtitution, as I am for an Officer's ruling over his Officers without his expreſs Inſtitution. And thus you clear your ſelf as to the firſt Inſtance.

As to the ſecond Inſtance, You firſt betake your ſelf to that Shift which you are pleaſed to uſe throughout your Letter, *viz.* "The Pages are not "ſet down." But do you ſhow, that I miſrepreſented you? And when you have now explained yourſelf in other Words, I am not ſenſible of the Conſiſtency of your Advance againſt me, and againſt the *Epiſcopalians*. The Manner wherein you now expreſs your Advance againſt me is, "I gave it as my "Opinion, that, according to what I could learn "from the Hiſtory of the New Teſtament, I was "not able to determine myſelf of any one Church "that was no more but *Congregational*, or that con-"tinued ſo." And you now expreſs what you advanced againſt the *Epiſcopalians*, in this Manner, "But in after Ages I perceived from human Teſti-"mony, that the moſt of the Churches mentioned "by them were ſuch, and in ſmall Villages." I hope you are to keep now by theſe Words, and not give me new ones in their Stead the next Time, becauſe I have not ſet down the Page. Now, you muſt either deny the Truth of what you have ſaid upon human Teſtimony, and ſo give up what you pleaded upon it to the *Epiſcopalian*, and own to him, that the Church where the one Biſhop is found in the ſecond and third Centuries, conſiſted of ſeveral diſtinct Congregations, or you muſt acknowledge, that the moſt of the Churches, mentioned by Writers in the Ages after the New Teſtament Scripture was finiſhed, were *Congregational* in your Judgment, and that they were ſuch in ſmall Villages;

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ſuch then, according to you, were the Churches where that Innovation, one Biſhop took Place after the Apoſtles, and theſe were the apoſtolick Churches, and of the ſame Kind with them; or elſe you ſay nothing againſt the *Epiſcopalian:* For if they differed from the apoſtolick Churches in this, that they were *Congregational*, he has no Concern about them. It is enough to him, that he finds the one Biſhop in the Churches of the apoſtolick Kind, conſiſting of many different Congregations: You muſt therefore either reconcile yourſelf by ſaying, that the Fathers after the Apoſtles departed from their Plan, by erecting a Multitude of *Congregational* Churches, or that the Churches erected by the Apoſtles, did in after Ages dwindle into ſingle Congregations; or you muſt ſay, that tho' you remained doubtful in reading the New Teſtament, whether the Apoſtles erected *Congregational* Churches, yet, by reading the Fathers that lived neareſt them, you came to perceive, that they did erect Churches. If this be your Meaning, I am able to perceive, that you ſpeak againſt the *Epiſcopalian*, but it is in a Conceſſion to me; ſo that you cannot ſpeak ſtrong and full in this Caſe againſt us both; and this is what I was telling you. But leſt I ſhould take Advantage of the Conceſſion; you enquire, "Have I "any where ſaid, that theſe Churches were *Inde-* "*pendent*?" To which I anſwer, Neither did I any where ſay, that the Churches in the Ages after the Apoſtles were altogether independent of Councils, after the Innovation of one Biſhop in every Church, which paved the Way for Synods and Councils, that took Place as the native Conſequence of that Innovation. But how comes the Affair of Councils upon the Field, to clear you of an Inconſiſtency in your Way of ſpeaking about the Size of the particular Churches erected by the Apoſtles? You next endeavour to clear yourſelf of an Inconſiſtency as to what you ſaid of the greater Churches, by giving

ving it another Turn: For you had ſaid before, "And it is not to be doubted, that though the "Number of Profeſſors of Chriſtianity in any large "City, and the Catechumens might be ſo great, as "they could not aſſemble in one Place for the or-"dinary Participation of Ordinances; yet theſe who "were admitted to partake of the *Euchariſt*, might "have Place to aſſemble in one Body, or thoſe "who could not have Acceſs at firſt, might have "afterwards Occaſion, by the Removal of others, to "communicate in the ſame Church or Place, as is "the Caſe of many Cities even at this Day." And every Body ſees, that this ſerved to ſhew, that the Biſhop's Dioceſe in the ſecond and third Centuries, was no larger even in the greater Cities than one of our City Pariſhes, that comes together to receive the Lord's Supper in one Place, and at one Table. But now you ſay, "Though I ſhewed what were the "Methods uſed to raiſe the *Epiſcopal* Power in "large Cities, where there were more Congregati-"ons than one, when the Altar was erected in the "Biſhop's Church, and ſo one Prieſt and one Altar, "and *one Church* and *one Altar* came to be current "Terms; yet I never ſo much as inſinuated, that "this Practice, or theſe Terms, were according to "the New Teſtament." And then you ſay, "Thus "I have got rid of this Inconſiſtency." But let me tell you, thus a Man can rid himſelf of any Inconſiſtency, by ſaying another Thing that to him appears not ſo inconſiſtent. And I am not yet ſenſible that you was, in your Book and Words before ſet down, or the Place where they are, ſhewing, that this was a Method uſed to raiſe the *Epiſcopal* Power, even the turning of his Dioceſe, that at firſt conſiſted of many communicating Congregations, into one communicating Congregation, coming together in one Place, to partake of the Supper, as does one of your City Pariſhes. But if you alledge, as you ſeem to do, "That this was a Method uſed to raiſe

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" the *Episcopal* Power," then you say against the *Episcopalian*, that if the one Bishop had remained *Diocesan*, as at the Beginning, and had not become *Congregational*, as he did in the second and third Centuries, his Power had been less. Thus you cannot get rid of this Inconsistency, unless you either own to the *Episcopalian*, that *Diocesan Episcopacy* was in Being in the very first Ages after the Apostles, or acknowledge to the *Independent*, that the Churches in these Ages were only *Congregations*, the greatest of them coming together in one Place to eat the Lord's Supper; and if these were the Churches where the Innovation of one Bishop took Place, these were the apostolick Churches. You hear of the *one Altar* as soon as you hear of the *one Bishop*, and that is from *Ignatius*, who was Bishop of no less a *Church* than that in *Antioch*, and he writes of it to the *Church* of the *Ephesians*, and to the *Church* of the *Philadelphians*. You do not deny, that the Term *one Church* and *one Altar*, was borrowed from the Old Testament; but you'll find *one Altar* in the New Testament *Church*, even *Jesus Christ*, both Altar and Sacrifice, whereof the whole true *Israel*, the mystical Body, partakes, *Heb.* xiii. 10—15. And though the Fathers mistook in the Application of the Word *Altar*, and this Mistake occasioned Superstition, and at length Idolatry; yet they had a Foundation in the New Testament, for the Use of the Word *Altar*, with respect to a *Congregation of the Saints*, coming together in one Place to partake of the Supper: For in their Communion in that Bread and Cup there is a Representation of the *Communion* of the true *Israel*, in their one Altar *Jesus Christ*, and this is the Antitype of the typical *Israel*, their *Communion* in the typical Altar, 1 *Cor.* x. 15—18. Thus far the Fathers spake according to the New Testament, as well as the Old, in speaking of *one Church* and *one Altar*. And whatever you say of the raising of the *Episcopal* Power, yet if

they had held by their first Notion of *one Church* and *one Altar*, there had never been a *Diocesan* Bishop in the World; but the forsaking of that, and keeping by the Notion of *one Bishop* and *one Church*, was the true Cause of all the Mischief that followed: For out of this came *one Catholick visible Church*, with *one Bishop*, or *one Council*, with as many Altars as Parishes; a Monster of a *Church*, the like unto which there is nothing, either in the Old Testament or in the New, or among the first Fathers; though that *Mystery of Iniquity was* then *working*, first in the Affair of one Bishop in one *Church*, and then in the Business of *Synods* and *Councils*, that in their very first Appearance divided the Churches, (as in the Decisions about *Easter*) but served to joyn together that horrible *catholick* visible Body, *The Man of Sin*.

The third you say is the second turned into another Shape, and complain that I have not set down the Pages, while yet you own I have set down Pages for the one Branch, which is the only Branch whereon you charge me with Falshood. And as for the other Branch, for which the Page is not set down, you yourself own it, and direct us to one of the Pages where it is found. What is the Ground then of the loud Cry about noting down your Pages here, when you note down the Page, and give your Words, to ease the Reader? You should have set down the whole Sentence, which is as follows, "If our Author is not acting the *Jesuite*, he must understand by *Congregation* such a competent Number "of *Christians*, as can assemble for ordinary in one "Place, for publick Worship, and may be edified by "the preaching of one Pastor at a Time." And this is the first Branch.

The other stands in these Words in my *Observes*, *p.* "10. But against the *Episcopalians* you would set it "on another Footing, and have Recourse to the Lord's "Supper, and the whole Body partaking of *one Al-*

"*tar*,

" *tar*, as it is called, distinct from the *Catechumens*, " *pages* 534, 535. So against the *Independents* you " make *Perth* and *Dundie*, and the like, to be " two *Congregations*, and against the *Episcopalians* " you make them but one." I have a little before cited the Words of *pages* 534, 535. where you signify, that, setting aside the *Catechumens*, they that partook of the *Eucharist* in larger Cities, might assemble in one Body, or as they do in many Cities at this Day. Now, Sir, that I may not seem to be playing the *Jesuite* with this Word *Congregation*, and that there may be nothing but *Candor* betwixt us, let us bring it to these Cities at this Day, *Dundie* and *Perth*, in each of which there are two Assemblies ordinarily hearing Sermon, and yet but one Assembly for *breaking of Bread*; and therefore there is but one Parish of *Dundie* and one Parish of *Perth*; whereas in *Edinburgh* and *Glasgow*, where there are several Assemblies for the Lord's Supper, there are several Parishes. Though there should be many other Kinds of *Congregations* in a City, yet, if there be but one Body of *Christians* there, assembling from Time to Time in one Place to eat the Lord's Supper, there is only one such *Congregation* there, as I call a *Christian Church*; and in such a *Congregation* all the Ordinances of *Church* Worship, and the *Christian* Discipline ought to be performed. But in your Way of stating the Controversy with the *Independents*, you would make two such *Congregations* as are *Churches* both in *Dundie* and *Perth*; while it is manifest from your Words before cited, in the 534 and 535 Pages of your Book, that against the *Episcopalians* you make but one *Congregation*, as is a *Church* in *Dundie* and one in *Perth*: Yet now you would bring yourself off by telling me, " That in these Pages you hold, that " in large and populous cities there were several " *Congregations*." Yes, you said so; but in these you included the *Catechumens*, while you did not

doubt but they who were admitted to partake of the *Euchariſt* might aſſemble in one Place. And you ſay further, for clearing yourſelf, "Tho' the Guiſe "of theſe Times brought it in cuſtom for gaining "their End, to have all of them communicate at "the Biſhop's church, yet it never entred into my "Head they were all one ſingle *Congregation* on "that Account, nor have I given the leaſt Inſinua-"tion of it." You do indeed ſpeak of a Practice at *Rome*, that had its Riſe about the Year 312. of ſending part of the Elements from the Biſhop's church to other congregations in the city; but before that Time you ſeem to contend, that the communicating *Church* in a Place was but a ſingle *congregation*. Your Words are, "It is true, *Juſtin Mar-*"*tyr* ſays, That after the Preſident of the Aſſem-"bly hath conſecrate the Bread and Wine, the "Deacons ſtand ready to diſtribute it to every one "preſent, and carry it to thoſe who are abſent; yet "it doth not appear that it was to any Aſſembly "of *Chriſtians*, but rather to ſingle Perſons of the "ſame congregation, who had not Acceſs to be "preſent: For he ſeems plainly to ſpeak of the Pre-"ſident of one ſingle congregation, and what was "the general Practice in his Time."

You clear yourſelf in the ſame Manner of the fourth Inſtance; for you firſt tell me, I conceal the Pages, and charge me with Fraud in ſo doing, and this without ſhewing that I have miſrepreſented you. I had ſaid, "Againſt the *Independents* you "gather together all theſe converted by the Miniſtry "of the Apoſtles in *Jeruſalem*, and all theſe con-"verted by *Paul*'s Miniſtry in *Epheſus*, where he "continued by the Space of two Years; ſo that all "they which dwelt in *Aſia* heard the Word of the "Lord Jeſus: And this to make the Number of "*Chriſtians* both in *Jeruſalem* and *Epheſus* to be "ſo great, that there behoved to be many congre-"gations in each of them." Needed I quote Pages for this? Is not the Number of them converted by

by the preaching of the Gospel in *Jerusalem* and in *Ephesus*, the grand Branch of your Argument proving a plurality of congregations in *Jerusalem* and in *Ephesus*? Where then is the Fraud in concealing Pages? But lest you still complain of Fraud, are not these your Words touching the church of *Ephesus*? "We shall observe the former Method, 1. To shew "that there were more congregations in her than one. "2. That all these were under the Government of "a College or Presbytery, and not a single Person "or Bishop. As to first, The Multiplicity of Con- "verts that were at *Ephesus*, and their great Num- "ber will make it evident, that there were in that "Church several congregations or Assemblies for "publick Worship. And for clearing this 'tis ob- "servable, That the Apostle *Paul* continued at *E- "phesus* more than the Space of two Years, *&c.* "Besides, during the Time of his continuance there, "it is remarked by the inspired Historian, *That "all that dwelt in Asia heard the Word of the "Lord, both Jews and Greeks*; and this they "had the readier Access unto, in that the Temple "of *Diana* being there, the City of *Ephesus* was "the publick Place of their Worship, which occa- "sioned their frequent resorting thither." If these be your Words, I hope you will not deny, that this is among the first Things you say in the Proof of a Church in the city of *Ephesus*, consisting of many Congregations. After several Flourishes upon the Multiplicity of Converts at *Ephesus*, including all them on whom Fear fell, your Words are, "And "it is worth notice, that Infinite Wisdom directed "the Apostles to make their longest Stays in re- "markable cities, and to make the Offer of the "Gospel in those Places where was the greatest Re- "sort of People, such as *Jerusalem* and *Samaria* "in the Land of *Judea*, *Antioch* in *Syria*, *Corinth* "in *Grecia*, *Rome* in *Italy*, and *Ephesus* in the "*Lesser Asia*. But it must be most surprising, if in

"all

" all of these the Success of the Apostles Labours " must still be circumscribed within the Bounds of " one Assembly, or Congregation of *Christians*." By this Time the Reader will be sensible, how little Ground there is for the charge of Fraud in concealing the Pages, and perverting the Sense, upon this Branch of the Inconsistency; and how little Reason you had to complain of my taking the " Freedom " to misrepresent you, as if you had alledged, that " all these converted in *Judea* and *Asia* had been " Members of the Churches of *Jerusalem* and *E-* " *phesus*." As to the other Branch, it happened, that I had set down the Page and your express Words; so you had no Evasion that Way. You set down over again some of your Words cited by me, and own them to be yours, thus, " But what's the " Amount of all this? Alas! he is inconsistent with " himself; for I hold, say you, *page* 425. that the " *Church* in the singular Number, so far as I can " observe, is no where in the New Testament made " Use of in express Terms, to denote any more than " the *Christians in some city*, except when the *Ca-* " *tholick Church* is meant. These, I own, are my " Words, and I shall hold the same Opinion." You might also have owned the rest of them, which are to be seen in the *Observes*, *page* 11. But how you get rid of the Inconsistency betwixt what is now owned, and what is said above, I see not; if it be not by the Addition you now make to the Word *City*; for you now say, " That City, or its Vicini- " ties, *and* that City, or its Neighbourhood." If you include not all *Judea* in the Vicinities of *Jeru- salem*, and all the proconsular *Asia* in the Neigh- bourhood of *Ephesus*, and so give up to the *Epis- copalians* what you was just now taking from them, you must mean something like the Suburbs; and so this Addition of *Vicinities* and *Neighbourhood*, whereby you correct your former Assertion, serves to enlarge the churches of *Jerusalem* and *Ephesus*, but

but not to extricate you. After enquiring at me, where is the Inconsistency? you tell me on the one Hand, "I hold, that the church of *Ephesus* imports "only the *Christians* in that city, or its Neigh- "bourhood; and yet it must be taken distributive- "ly for several congregations therein." But you should also have told, that this was one great Reason why it should be so taken, *viz.* that the Success of the Gospel preached in *Ephesus*, extended throughout all *Asia*. Then, on the other Hand, you tell me, "I hold against Doctor *Hammond*, that "the church of *Ephesus* cannot be taken distribu- "tively for all the churches of *Asia*. Now the "whole Secret is out:" And I also say, now the whole Secret is out. The telling of a part has brought out the whole.

On the 5th Instance you make a very loud Cry against me; but you as little clear yourself as on any of the foregoing. You had infer'd from what I said upon *Acts* xv. in the Explication of the *Proposition*, how justly I shall not now stay to declare, "He plain- "ly grants this Synod had a dogmatical Power, but "not that of Jurisdiction and Censure." Against this you endeavour to prove that the one could not be without the other, because "A Power and Authori- "ty to determine ministerially in Matters of Doctrine "is ecclesiastical, and belongs unto a Church, and "as these Churches had a Power dogmatically to judge "of false Doctrines, so there was a jurisdictional "Power connected with it;" and you conclude your Proof of the necessary Connexion betwixt these two Powers thus, "This must be a Truth in itself evi- "dent, unless we shall suppose a Court vested with a "Power to give forth Laws and Regulations, and "yet not impowered to censure the Contraveeners "thereof, which seems to imply a Contradiction." *p.* 325, 326, 327. Against this I alledged, you allowed the Power of the Key of Doctrine, which I took to be the same Thing with your dogmatical Power,

to

to a ſingle Paſtor whom yet you would not ſuffer, by himſelf, to exerciſe the Power of Juriſdiction and Cenſure, or to exerciſe the Key of Diſcipline, which I took to be the ſame Thing with your Power of Juriſdiction and Cenſure. But now you come off, by a twofold Diſtinction, 1. Between a doctrinal Power and a dogmatical Power. And you ſay you took care to diſtinguiſh thus before. I did indeed obſerve a Diſtinction between a doctrinal Power and a Power of Juriſdiction, but till now I ſaw you not diſtinguiſh theſe Three, the doctrinal Power, the dogmatical Power, and the Power of Juriſdiction and Cenſure, which you ſay is connected with the dogmatical. And I can ſay nothing of your Diſtinction till you inform me of the Nature of your dogmatical Power, as it is diſtinguiſhed from your juriſdictional Power, which you ſay is connected with it, and from your doctrinal Power. 2. You diſtinguiſh between Power as exerciſing in the preaching of the Word to any competent Number of Chriſtians, and as exerciſed in a Court of Chriſt, *i. e.* as I take it, between a Perſon exerciſing Power and a Court exerciſing Power. And if this be it, then I may learn that our doctrinal Power is the Power that a ſingle Miniſter exerciſes when he declares the Laws of Chriſt, and the dogmatical Power is the Power that two or three of them in a Seſſion, or twenty of them in a Presbytery, exerciſe when they declare the ſame Thing together that they declared before ſeparately in their Pulpits; and ſo 'tis their meeting together that makes the Power to change from doctrinal into dogmatical. Well, but if two or three Miniſters ſhould meet in a Seſſion, and declare ſome Laws of Jeſus Chriſt, and ſend them in an Epiſtle to all the Miniſters and Pariſhes in *Scotland*, or in *Britain*, inform me, would this be the dogmatical Power? Becauſe I have a Suſpicion it would remain ſtill doctrinal only. And if this be ſo, then I am taught, that the dogmatical Power is the Power that cannot be without the Power of Juriſdiction

riſdiction and Cenſure, and therefore, whatever more I may come to have to ſay about this dogmatical Power, this one Thing is to be ſaid about it, that it is inſeparably connected with the Power of Juriſdiction and Cenſure. And ſo you ſtand clear of the fifth Inconſiſtency, when the whole Intreague is come out.

The 6th Inſtance you are pleaſed to ſet down in your own Words, and you ſay, "And wiſh I may get "rid of it; for it is very formidable: For ſay you, "I have maintained againſt the *Independents*, the "Subordination of the Synagogues unto ſuperior "Courts, and made much Uſe of the *Jewiſh* Church "as the ſame Thing eſſentially with the *Chriſtian*. "Againſt the *Epiſcopalians* I affirm, the *Chriſtian* "Church was not founded till the Reſurrection of "*Chriſt*." And then you make your uſual complaint about the Pages, and that theſe are not the Words in your Book. But I would be content to ſee wherein I have miſtaken, or miſrepreſented you. Need I ſet down all the Words of the firſt, ſecond, and third Pages of the very firſt Section of the firſt chapter of your Book, to ſhow, that you affirm the ſame Thing more ſtrongly than in the Words by me uſed, and bring Arguments to prove it? Do you not conclude your Reaſoning thus? "And in this I "am ſeconded by Mr. *Sage*, that great champion "for *Epiſcopacy*, who ſays, That the Chriſtian "Church was not, could not be founded till our "Lord was riſen, ſeing it was to be founded on his "Reſurrrction." And when you have laid down this Principle, with the conſent of your Adverſary, do you not draw theſe two Inferences from it againſt the *Epiſcopalian*. "1. That there is no Argument "can be drawn for *Epiſcopal* Government, from the "Actings of the twelve Apoſtles, and ſeventy Diſciples, during the Days of our Lord's perſonal Miniſtry, and while their Meſſage was only, *The Kingdom of Heaven is at Hand*.—2 That the Government of

" the *Jewiſh* Church, according to the Subordinati-
" on of their Prieſts, can be no Argument for the
" like under the New Teſtament." And in the End of the Section you ſay theſe Words, " And if
" there be any Order, or Set of Officers, that were
" under the *Jewiſh* Diſpenſation, to which the Mi-
" niſters of the Goſpel have a Relation, or anſwer
" to, it muſt be to the ordinary Prophets and Teach-
" ers in the Synagogues, who read and expounded
" the Law and the Prophets unto the People, but
" had no Concern in the Temple." But after you have complained of my Unjuſtice, you now tell me what you really hold; for you ſay, " I hold, *pag.* 1.
" that properly the Chriſtian Church was founded
" on the Reſurrection of Chriſt, and had not a for-
" mal Being, diſtinct from the *Jewiſh*, till that
" Time; yet the Goſpel-church had its Beginnings
" in the Miniſtry of *John the Baptiſt*, and was gra-
" dually carried on by Chriſt and his Apoſtles, till
" its formal Eſtabliſhment, diſtinct from the *Jew-*
" *iſh* Polity." By this newly added clauſe, about its Beginnings in the Miniſtry of *John the Baptiſt*, it ſeems to you it had not any Beginnings before; and you have afforded ſome Beginnings of a Revival to the Argument, from the Actings of the xii. and the lxx. while their Meſſage was, *The Kingdom of Heaven is at Hand*, which before you deſtroyed: For now you ſay, " While that Kindom was
" only at Hand, it even then had its Beginnings,
" and was carried on gradually by Chriſt and his A-
" poſtles." And how it was carried on before it was founded, and how it had its Beginnings before it had a formal Being, you can declare when you write again, by adding another clauſe, or by a metaphyſical Diſtinction or two, ſhewing, that the Oppoſition is not *ad idem*, *ſecundum idem*, *eodem modo*, & *eodem tempore*, and ſo no contradiction. You ſay further, " Again, I hold, that the Covenant of
" Grace under the Old Teſtament, and that under
" the

" the New were substantially the same, *page* 120." But I can see nothing like that in all that Page of your Book, unless it be in this Sentence, "None " will deny the connexion betwixt the Manner of " Admission under the Old Testament to that of " the New, or Gospel State of the Church in *the* " *Fulness of Time*, that acknowledge with all *Ortho-* " *dox* Divines, that the constitution of these two " churches were essentially the same; and that their " only Difference was in Accidentals." Because it belongs to your Reason to determine what was essential to the Old Testament Church, you are of Opinion, that the whole Temple Service, and Priesthood, and Subordination among the Priests, was accidental to the Old Testament Church of *Israel*; and that the peculiar Regulations in the New Testament Church, agreeable to the Nature of Christ's Kingdom, vastly differing from that Church Oeconomy, which hitherto had obtained by Divine Appointment, are but accidental to the New Testament Church: But the Manner of admitting Members was essential to the Old Testament Church, and so must be also in the New Testament Church, which is the same essentially. According to this, your only Way with the *Episcopalian* was to tell him, 'That the Government 'of the *Jewish* church, according to the Subordinati- 'on that was among the Priests, was not essential, but 'accidental to the *Jewish* church; and therefore can 'be no Argument for the like under the New Testa- 'ment;' and not to draw this as an Inference from your grand Position, 'The Christian Church was not 'founded till *Christ*'s Resurrection:' For by this Manner of overthrowing the *Episcopal* Arguments from the *Jewish* church, you expose yourself to the *Independent*, and give him Leave to tell you, that your Arguments from the State of the Church before *Christ*'s Resurrection, will not prove the like under the New Testament; for the New Testament Church was not founded till *Christ*'s Resurrection. You pro-

ceed, and say farther, "That there was good Rea-
"son to infer a Subordination of Judicatories under
"the New Testament, from the Subordination of
"the Synagogues to the Ecclesiastical *Sanhedrim*
"under the Old; and that this Argument was
"founded, not on the Identity of the Thing, but
"on a Parity of Reason, *page* 283, *&c.* Now shew
"me the Inconsistency of these Propositions?" But the *Episcopalian* can tell you, his Argument for the Subordination of Officers from the *Jewish* Subordination, is not founded on the Identity of the Thing, but on a Parity of Reason. He does not plead for a typical Priesthood, but for good Order among Church Officers under the New Testament, as no less needful than under the Old; and he has this Advantage of you, that in these Places which you cite for the Subordination of Synagogues to the *Sanhedrim*, there is not one Word of a Synagogue, nor of the Rulers of Synagogues in separate or classical Meetings, *pages* 281, 282. but expres Mention of the Subordination of the Church Officers, *Levites*, *Priests*, and the *Chief Priests*. But your Position against him overthrows all his Arguments, "The
"New Testament Church was not founded till the
"Resurrection of Christ;" and therefore the Government of the *Jewish* church can be no Argument for the like under the New Testament; and by Parity of Reason it overthrows your Arguments against the *Independent*. In your Book you still contend, that what you bring from the *Jewish* church, and the Government you plead for from thence, is moral; and by this you answer the Objection taken from the Abrogation of the *Jewish* Polity, in one of the Pages to which you now refer, by the *&c. p* .285, 286. But in your *Review*, *page* 11. you tell us, "That our blessed
"Lord might have revealed another Plan or Scheme
"of Government in his House, than what he hath
"done, I believe no *Presbyterian* will deny." And thus you stand clear of the sixth Inconsistency, when

you

you are cleared as to one Thing that is ſubjoined; as to which you ſay, "But alas! I find another Thing "ſubjoined, *page* 12. namely, That the *Chriſtian* "Churches were formed according to the Syna-"gogues, and yet I would not ſuffer the church in "*Jeruſalem* to be like a Synagogue. Yes, I will al-"low it to be ſo as to the Order of its ſtanding Of-"ficers, and ſome Uſages; but not as if it was a "ſingle congregation." I expected you would here tell me of a claſſical Synagogue, to which your claſſical church ſhould anſwer; becauſe you had ſpoken in your Book, *page* 281. of the ſeparate and claſſical Meetings of the Rulers of the Synagogues. But now you have thought fit to drop this, and acknowledge, that the Synagogues were but ſingle congregations, and deny that the church in *Jeruſalem* was like a Synagogue in this Reſpect. The *Chriſtian* Church then, according to you, is not formed according to Synagogues, as it is claſſical. Further, you do not pretend to point out any other court to which the Synagogues were ſubjected, but that ſupream Catholick Court that was erected at *Jeruſalem*; and that Court, as it behoved to meet in the Place which the Lord choſed, the typical Place, ſo it conſiſted of the High Prieſt, the Prieſts and the Levites diſtinguiſhed by you from them that judged in the Matters that you make purely civil. But you are not of the Mind, that the Miniſters of the Goſpel anſwer to the Set of Officers that judged in that court, or that they have a Relation to them; and you think they anſwer only to the ordinary Prophets and Teachers in the Synagogues, that had no concern in the Temple: Seing therefore you have never attempted to prove more than the Subordination of Synagogues, ſingle congregations, to a Catholick Court under the Old Teſtament, and that court made up of typical Officers, to whom the Miniſters of the Goſpel have no Relation, and meeting in a typical Place, tell me by what Parity of Reaſon your claſſical

fical churches and their Subordination to provincial and national Synods, the laſt acting independently of any Catholick Court on Earth, come out of the Synagogues and their Subordination? Or what is there in all this any Way like the Synagogues? Yet you ſay, you allow the church in *Jeruſalem* to be like a Synagogue, *as to the Order of its ſtanding Officers*; but what ſay you of the chief Ruler of the Synagogue? *And ſome Uſages*; but I want to know what theſe Uſages are, and if this be one of them, that the Scripture was read in the hearing of the whole Synagogue; and this another, that any *Jew* had Acceſs to exhort publickly in the Synagogue? Thus I have followed you upon the ſecond *Obſerve*, and holding what I ſaid in the concluſion of it, as here again repeated, I go forward with you to the

3. *Obſerve*; on which you review what you call my critical Examinations.

And, 1. You are very ſhort upon your *At* and *Of*, and perhaps ſubſtantial; but I can ſay nothing about it, till I underſtand it. You complain of my ſpending a great deal of Time on this very trivial Point, which you now ſay, "Though it was yourſelf that "brought it on the Field, can neither affect the "cauſe the one Way nor the other." Yet I find you ſtill ſpending Time upon *At* and *Of*, as thinking the cauſe ſome Way affected by theſe: For *pages* 36, 37. you have a Criticiſm upon them, whereby I am made to underſtand, that the Brethren that were *at Lyſtra* and *Iconium*, Acts xvi. 2. were only occaſionally there at that Time; but if it had been ſaid, the Brethren *of Lyſtra* and *Iconium*, they had certainly dwelt there. You give me a Reaſon for your diſtinguiſhing between *At* and *Of*, on *Acts* xv. 2. and xvi. 4. in theſe Words, "I conceive that the "Elders *of* the church imports the peculiar Rela"tion that is between that church and them; "whereas the Elders *at Jeruſalem* carries no more "in it than the bare Indication of the Place where "they

" they were at the Time, without the leaſt Hint " of any ſtated Relation they bore unto that church." Thus you find Elders *of* a church, not *of* a Place, but *at* a Place; and ſo there is not, according to you, a Relation betwixt an Elder, or Elders, and a Spot of Ground, with all the People on that Spot, by virtue of their living there. And thus you overthrow the Intent of your firſt Criticiſm on *At* and *Of*. I told you before, that if you would ſpeak according to the Original, you muſt ſay *in* where you ſaid *at*, ſo *Acts* xvi. 4. I read ἐν ἱερουσαλημ, as *ver.* 2. ἐν λυστροις. And, according to your criticiſm, when I read *Philip.* i. 1. *The Saints which are* at *Philippi, with the Biſhops and Deacons*, I am not to underſtand that theſe reſided in that city; for I am not to conclude more but the Indication of the Place, where they were at the Time; and ſo, for ought I know, it might be an Aſſembly of Saints, Biſhops, and Deacons met in *Philippi* at that Time. But then what becomes of the *Preſbyterian* Argument for many Biſhops in one church, taken from theſe Words? The like may be ſaid of *Rev.* ii. 24. You ſay further on *Rev.* ii. and *Acts* xx. 17. " The " Elders *of* the Church expreſſeth the Relation be- " tween the Elders and the Church; whereas had " it been ſaid the Elders *at* the church, no more " could have been concluded than the bare Indica- " tion of the Place where they were at the Time." Here you ſhift in *the church* in the Room of *the city*, or *place*, which alters your Criticiſm a little, but adds nothing to its Strength, unleſs you affirm, that theſe Words *Acts* xx. 28. *The Flock* ἐν ᾧ *the Holy Ghoſt hath made you Overſeers*, expreſs not the Relation betwixt theſe Overſeers and that Flock, but only ſignify, that they were there when they were made Overſeers. And perhaps you'll alledge, that when *Peter* ſays *the Elders* τους ἐν ὑμιν 1 Epiſtle chap. v. ver. 1. he does not expreſs any Relation betwixt theſe Elders and the Chriſtians among whom

whom they were, but only that they were among them at the Time. Thus I am of the Mind you have ſucceeded no better in your ſecond critical Effort upon *At* and *Of* than in the firſt.

2. You ſpend more Time on ἐπὶ τὸ αὐτὸ, but to as little Purpoſe; for, as I can underſtand you, the great Thing you ſay, in Defence of your Criticiſm on *Acts* iv. 25, 26, 27. compared with *Pſal.* ii. 1, 2. againſt what was alledged by me, is this, "That in the Judgment of all the Apoſtles, the Rulers that were gathered together, ἐπὶ τὸ αὐτὸ, are "the Kings, *Herod* and *Pontius Pilate*." And you propoſe this Queſtion to me, that hold the Rulers there to ſignify *the Rulers of Iſrael*. "But are "not all Kings Rulers, though all Rulers are not "Kings? And if ſo, they cannot be excluded here; "nay, the Apoſtles expreſly include them." But let me alſo enquire, If, where Kings and Rulers are diſtinguiſhed, we muſt not underſtand by Rulers theſe that are not Kings? You give me another Queſtion, "Have they any where here made a "Diſtinction between the Rulers and the Kings, "or inſinuate, that we are only to underſtand the "*Jewiſh* Rulers?" You anſwer this Queſtion your ſelf, and ſay, "No, it is only the People of *Iſrael* "who are charged." But I am not ſatisfied in this Anſwer, nor in the Reaſon that ſupports it; for it is plain to me, that the Kings of the Earth and the Rulers, are as much diſtinguiſhed, *Verſe* 26. and *Pſa.* ii. 2. as the Heathen and the People are, *Verſe* 25. and *Pſal.* ii. 1. And if the Rulers of the *Jews* be neither intended by the Word *Rulers*, Ver. 26. nor any Way pointed at in that Deſignation, *The People of Iſrael*, ver. 27. they are not all charged with the Death of Chriſt here, where there is ſo particular Mention of the Parties concerned in it, which is a Wonder, conſidering the Hand they had in it. And whereas you ſay, "It is only the People of *Iſrael* "who are charged, and the Charge of his Death is

"on

" on the *Jews*, upon the whole Nation, becauſe " done by their Inſtigation and Connivance, *Acts* " ii. 23." If this *only* exclude the Rulers of the People, and if when you ſay the *Jews* and the whole Nation, you except the Rulers, then you ſay ſomething to the Purpoſe; but at the ſame Time you ſpeak what cannot be ſupported by *Acts* ii. 23. and what is plainly contrary to the Truth of the Thing, *Matth.* xxvii. 1, 2, 12, 13, 17, 20. *Mark* xv. 1-4, 11. *Luke* xxiii. 13—24. And how the Death of Chriſt could be charged on the whole Nation of *Iſrael*, without charging eſpecially the Rulers with it, who were, when aſſented to by the *Jews* whom they ruled, as much the Nation and People of *Iſrael* as *Herod* and *Pontius Pilate* were the Kings of the Earth, is not eaſy to be imagined. There is nothing more manifeſt in the Book of *Acts*, than that the Apoſtles charged the *Jewiſh* Rulers with the Death of Chriſt, *Acts* iii. 17. *Acts* v. 27, 28, 29, 30. So that I cannot underſtand how you came to cite *Acts* ii. 23. to ſhew the contrary. And if you had conſidered the Context, you might have ſeen, that the Apoſtles *Peter* and *John* were juſt come from the Preſence of the *Jewiſh* Rulers, where *Peter* had been ſaying, *ver.* 8, 10, 11. *Ye Rulers of the people, and Elders of Iſrael, be it known unto you, and to all the people of Iſrael, that by the Name of Jeſus Chriſt of Nazareth, whom ye crucified—This is the Stone which was ſet at nought of you Builders.* And you might alſo have perceived, that this ſame Company, in the Words following theſe in Debate, ſpeak with Reference to the late Threatnings of theſe Rulers againſt the Apoſtles, *ver.* 17, 18. and ſay, *ver.* 29. *And now, Lord, behold their Threatnings*; plainly declaring, that theſe Rulers that had been gathered together againſt Chriſt, both with *Herod* and with *Pontius Pilate*, and the *Gentiles*, were now threatning them. How then could you imagine, that the Apoſtles and their

Company, were here ſpeaking nothing of the Rulers of the *Jews*, and making no Application of the ſecond Pſalm to them, but to *Herod*, *Pontius Pilate*, and the People of the *Jews*, in Diſtinction from them, when it is ſo manifeſt they are eſpecially pointed at? Now, Sir, I ſay again, that in *Luke* xxiii. I find both *Herod* and his Men of War gathered together againſt Chriſt, with the People of *Iſrael*, Rulers and ruled, and *Pontius Pilate*, and the *Gentiles* with him, gathered together with the People of *Iſrael*, Rulers and ruled; I find the Kings of the Earth, *Pilate* ſtanding up, and the *Jewiſh* Rulers gathered together before him, againſt Chriſt, and *Herod* ſtanding up, and the *Jewiſh* Rulers gathered together before him, againſt Chriſt; and I ſtill enquire what more ſays the Text? And where is the Text in the New Teſtament, from which it can be made appear, that the Phraſe επι το αυτο cannot there ſignify *in one place*, or *in the ſame place*? You cite *Acts* iii. 1. But were not *Peter* and *John* together in one Place, when going up into the Temple, walking together? Next you have *Acts* iv. 26. of which we have been ſpeaking. Then you bring 1 *Cor.* xiv. 23. where the Evidence of the Text obliged our Tranſlators, as good Grammarians, and as little *Independent* as yourſelf, to render it *in one place*. And then you have *Luke* xvii. 35. which you may compare with *Matth.* xxiv. 41. and ſee if you can fetch any Argument from thence to exclude *one place* from the Meaning of επι το αυτο there. Your Grammar upon it, and the various Tranſlations of it by learned Men, while all muſt own it ſometimes ſignifies *in the ſame place*, ſignify nothing till one Text be produced in the New Teſtament, where it can be proven, that it muſt be tranſlated otherwiſe. And let me tell you, after what I have ſaid, this has never yet been done. But I had almoſt forgot the new State of your Queſtion to me on *Acts* iv. 26. You put the Queſtion again thus, "Whether *Herod*

"and

" and *Pontius Pilate*, the Kings of the Earth, and " the Rulers were gathered together in one Place " againſt the Lord and his Chriſt ?" Though this State of it be as little agreeable to the Text as the former, and ſo as little needing any Anſwer from me; yet becauſe you ſay, that by my own Confeſſion *Herod* and *Pontius Pilate* did not gather together in one Place againſt Chriſt, I now think it proper to tell you, that *Luke* xxiii. 12. hinders me from confeſſing, that theſe whom you call the Kings of the Earth and the Rulers, even *Herod* and *Pontius Pilate*, did not meet together in one Place againſt Chriſt. And I do not underſtand what you intend by ſaying, "That the People of *Iſrael* did not ga- " ther together into *Pilate*'s Judgment-hall, *John* " xviii. 28." ſeing your Intention cannot be to ſhew, that they were not gathered in one Place with *Pilate*, becauſe you ſaw the contrary in the 29. Verſe. I am ſtill of the Mind, that they who underſtood επι το αυτο here to ſignify *in this City*; took the Meaning of it to be *in one place*; for it ſhould be uſed to ſignify *one ſuch place as a city*, as it would not in that Caſe point to one Houſe, ſo it would not point to diſtinct Places and diſtinct Aſſemblies; there behoved to be another Word for that, while the Meaning of επι το αυτο is ſtill *in one place*; and there is no one Place to which it can be applyed, wherein there are not in ſome Senſe many Places. And when we do not read of the Houſe in *Jeruſalem*, where *Pilate* and the *Jews* met together, *John* xviii. 28, 29. yet we are ſure they met ſo as to ſpeak together Face to Face in that Place; and ſo likewiſe did *Herod* and they. As to *Acts* ii. 44. you muſt get another Argument to prove, that επι το αυτο there ſignifies different Spots or Houſes in *Jeruſalem*, than any that can be drawn from their eating their Meat from Houſe to Houſe, or from their breaking Bread in that common eating, plainly diſtinct from the ſacred breaking of Bread, and

eating the Lord's Supper in the church, when they were all επι το αυτο; compare 1 *Cor.* xi. *ch.*

ὁμοθυμαδον has not the same Import withe επι το αυτο, but imports as where you find the two together, *Acts* ii. 1. the personal concurrence of severals in the same Action, as they of *Tyre* and *Sidon*, with whom *Herod* was displeased, came to him, that is, the Managers and Actors in the chief Government of *Tyre* and *Sidon*. You use too much Freedom with *Acts* viii. 6, 10. when you attribute what's said in the 10. Verse to *Philip*, while it is speaking of the Heed given to *Simeon Magus*; for you say, "*Acts* viii. 6. The *Samaritans* are said with "one Accord to give Heed to *Philip*, even from "the least to the greatest, *ver.* 10."

3. You drop you former Reason why *the whole Church*, and *they all*, could not construct, and you differ from the Translators, who, by the Parenthesis, plainly make for me. And I am still surprised with your Imagination, that you speak according to the Judgment of the Translators, when you would have the Apostles within the Parenthesis, and the whole Church without, dealing with it as you did with *Solomon*'s Porch; but now you grant that the whole Church was in *Solomon*'s Porch, yet you will not let the Text say so. You give a fresh Proof of your Ability for Criticism upon this Head; for now you bring forth two Positions in Place of the former, to shew, that *they all* cannot be construed with *the whole Church*. The first seems to be this, that *the whole Church* is not the immediate Antecedent of *they all*, and so cannot be construed with it. But by this Rule *they all* cannot be construed with *the Apostles*, but with *the people*, its immediate Antecedent. And if you be to establish this as an universal Rule, that the Relative must be construed with its immediate Antecedent, you will make odd Work with the Scripture, if you make not some Exceptions; as for Instance, 2 *Thes.* ii. 8, 9. Next you tell

me,

me, "The Relative and the Antecedent must be in "the same Gender; and that where the Antece- "dent is a collective Noun." And you affirm, "That "the Relatives and the Antecedents are in the same "Gender in the Texts that I noted down to you," perhaps imagining, that no Reader that understands Language would trouble himself to cast his Eyes on 2 *Thes.* i. 1, 2, 3. And I doubt not but you will affirm, that the Relative and antecedent collective Noun are in the same Gender, *Acts* xxiv. 20, 21. I am clear from the Apostles Argument and plain Scope, that *they*, Acts xv. 11. constructs with *Fathers*; but the Difference of the Gender could not hinder *they* to construct with *the Nations*, or else there is wrong construction in that chapter, which I will not easily acknowledge; see for Instance *Verse* 17. I must tell you Criticism requires more sedate and nice circumspection, than perhaps either you or I have Leisure or Ability for; and we may see that it is not safe in all cases to trust to learn'd Criticks, even where they are positive: And therefore we may leave it to others of more Ability and Leisure, while we are employed to better Purpose.

You charge me here with setting light of the Context, and you repeat this several Times in your Letter. The Foundation of this Charge, so far as I can understand, is, That when you dealt so with the Text and Context, as you deal with *Acts* viii. 6, 10, I told you what the Text said, and did not dissemble as to the Context. And my Answer to your Charge is plainly this, That I am for taking all the Help unto the Understanding of the Text that the Context will afford me; but I am not for making the Context to be the Text; and herein I differ from you, who charge me with making light of the Context, for no other Reason that I know, but because I will not say, that the Context is the Text.

4. You

4. You ſay, "I thought you was in my Mercy
" to a Feaſt in *Jeruſalem*, when *Paul* went
" *Acts* xxi." and ſo you complain of my marki
the Page in that caſe. And thus, it ſeems, wh
ther I mark your Pages or not, you will be ſure
mark my baſe Intentions. I own I could not und
ſtand the Ground of your mighty confidence, in
manding a Proof for my Inſinuation, that there
a Feaſt in *Jeruſalem* when *Paul* went up; but n
I perceive it was your Skill in Metaphyſicks, a
your Ability thereby to deny conſequences, wh
even an *Independent* would bluſh to deny. And
have learned, from the Swatch of your Metapl
ſicks on this and ſome other Heads, that it is in v
for me to impugn you, even though you ſhould d
the plaineſt Fact recorded in the Scriptures.

As to your partial Way of quoting *Acts* ix.
to prove the Multiplication of the church in *Je*
ſalem, you do not make any Defence of your P
tiality in citing the Text, which was the Th
complained of; and ſo I have you convicted on t
Point, but not ſilenced, as long as you can talk
ſide the Purpoſe: For, as to that Text and *A*
xii. 24. you come off, ſaying, "That *Jeruſalem*
" her Share," and you make the beſt of that
can; for that city was largeſt, and therefore beho
then to have the largeſt Share. But you reco
yourſelf fully on this Head, and come off in T
umph, by Means of a Proof you have found h
for a church in the ſingular Number, containing
der it many ſingle churches. And this is the Ar
ment in your own Words, "For it is ſaid, *Acts*
" 1. *Herod* ſtretched forth his Hand to vex cert
" of the church. This, I hope, was not only
" church in *Jeruſalem*, nor the church as inviſib
" *Quo minime credas gurgite piſcis erit.*" Y
Hope here ſeems to be very firm, but what the Gro
of this Hope is, I cannot tell, if it be not this, t
Herod ſtretched forth his Hand to vex certain of

the Churches, that could receive Additions by the Growth and Multiplication of the Word after he died; or that *Herod* could not perſecute the inviſible Church no more than *Saul* could perſecute its inviſible Head; and upon ſuch like Grounds of Hope, you may expect to find your Fiſh in any Pool, yea and find it, according to that, *Crede quod habes & habes.*

You give two Reaſons, to ſhew that all the Myriads of believing *Jews*, Acts xxi. were Members of the Church in *Jeruſalem*. The firſt is, "Becauſe "they were not ſuch as could bear any Witneſs a-"gainſt *Paul*, but by Hearſay, they are informed of "thee." And, to ſtrengthen what you ſay on this Head, it ſeems to me that the Text diſtinguiſhes the Myriads of believing *Jews* that were zealous of the Law, from the *Jews* among the *Gentiles* whom *Paul* taught; and ſo from the believing *Jews* his Diſciples among the *Gentiles*, who are not declared to be zealous of the Law. Yet there were by this Time Multitudes of believing *Jews*, zealous of the Law, throughout *Judea* and *Galilee*, and in other Parts, beſide theſe among the *Gentiles* taught by *Paul*, who were not Members of the Church in *Jeruſalem*, but, in their Zeal for the Law, were reſorting from Time to Time to the Feaſts in *Jeruſalem*, and to the Feaſt that then was. Now none of the believing *Jews*, but theſe that heard him teaching the *Jews* among the *Gentiles*, could witneſs againſt him, but by Hear-ſay: And is it probable to you, that all other believing *Jews*, even all of them that were zealous of the Law, were Members of the Church in *Jeruſalem*? Your ſecond Reaſon is, "It is plain, theſe only of *Jeruſa-*"*lem* could receive Satisfaction by *Paul*'s Confor-"mity to the Law at that Time, and not others." But how is it plain that other believing *Jews* zealous of the Law, beſide the Members of the Church in *Jeruſalem*, were not in *Jeruſalem* at that Time? Have you made it plain, that there was no Feaſt at *Jeruſa-*

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lem at that Time, and that the believing *Jews* in other Places zealous of the Law, were not there? I thought that the outmoſt Drift of all your Streaches on that Head, was to ſhew, that it was poſſible *Paul* did not get up to *Jeruſalem* at the Time he propoſed, tho' he made all the Haſte he could to be there, or that it did not involve a Contradiction to ſay, that, though *Paul* made haſte on his Journey to be at *Jeruſalem* on the Day of *Pentecoſt*, and tho' the *Jews* of *Aſia* were there at that Time, yet there was no Feaſt in *Jeruſalem* at that Time. And is it thus plain to you, that theſe only of *Jeruſalem* could receive Satisfaction by *Paul*'s Conformity to the Law at that Time? Or would you ſuffer an *Independent* to ſee Things plain at this Rate? But, though it be moſt plain from the ſacred Hiſtory, that there was a Feaſt in *Jeruſalem* at that Time, yet though there had been none, what readier Way was there to ſatisfy all the believing *Jews* that were zealous of the Law every where, than to ſatisfy theſe of *Jeruſalem* by conforming publickly to the Law at that Time?

5. You do not meddle with what I ſaid touching your Criticiſms on πᾶν τὸ πλῆθος; and beſide ſome Reflections and a Complaint about Pages, and References to Pages of your Book, to oblige the Reader, perhaps weary of your Book before, to read it over again, I find nothing but what is by no Means to the Purpoſe; namely, that the churches in the firſt three centuries, according to *King*, were not independent of councils. For the Queſtion was, if the πᾶν τὸ πλῆθος of each of theſe churches came together in one Place to obſerve the Ordinances of Worſhip? And if each of them had but one Altar or many? And if the πᾶν τὸ πλῆθος under the Care of a primitive Presbytery or Biſhop came together in one Place to eat the Lord's Supper? And all your Anſwer is, they were not *independent*. I own, as I ſaid before, they were ſome Way dependent on councils after the Riſe of the

the one Bishop, and as a consequent of that; but the one Bishop is with you an Innovation, and so is that consequent of it.

6. You call the sixth Instance a pitiful Point, yet you take some Pains on it, and I shall not put you to further Trouble about it. Only, as from this and other Instances you may learn more Modesty in your Assertions, so I find, when you are extricating your self on this pitiful Point, a Point of some Importance casts up to you. It seems several Things were wanting among the Disciples gather'd by the Gospel in the several cities of *Crete*, who had nothing for the New Testament Scripture that we have now, but the Apostles, Prophets and Evangelists, and among the rest of the Things that were wanting, Elders or Bishops, most necessary unto the churches, seem to have been wanting in these churches. The Scripture speaks nothing of Elders there before, but seems to say they were wanting: and as little does it speak of *Paul*'s leaving any of his Ministers, the Evangelists, there but *Titus*. This straitens you, and you imagine it will straiten me likewise. For you say, "Then he was to ordain "them by himself. But you will first give an Instance "in the New Testament, that a single Person did or- "dain, and then reconcile such a practice with *Mat.* "xviii. 20." I am not sure what you mean by Ordination, but because you speak of a single Person's ordaining, I imagine you take Ordination, and the Imposition of Hands for the same Thing. And if this be your Mind, I must differ from you till I see that Hands were laid on the first Elders or Bishopr of the first christian church, *Acts* 1 *ch.* and till I find that *Apollos* became a New Testament Minister by the Imposition of Hands, *Acts* xviii. 26, 27, 28. I do not question that, when Elders were ordained where there were Elders, Hands were laid on them; because I find a Presbytery laying Hands on Deacons when they were ordained, *Acts* vi. and on an Evangelist when he was called and set apart to that Work, 1 *Tim.* iv. 14.

But I am far from being clear to say that Ordination consists in the Imposition of Hands; neither dare I say, that no Man is a Minister of the Gospel, but he that is ordained by the Imposition of the Hands of a scriptural Presbytery. By this you may see, that I am of the Mind, *Titus* was not single or alone in the Ordination of the Elders in *Crete*, tho' there was none in Office there but himself, when these Elders were ordained. And it seems plain to me there were no Elders set among the Disciples in *Crete* at their first conversion: Because I reckon the Apostle observ'd the same Rule in setting apart of Elders or Bishops that he gives to *Timothy*, 1 *Tim.* v. 22. And a Bishop behoved to be no Novice, or one newly planted, but one holding fast the faithful Word as he had been taught. Because there was not Time sufficient for setting apart Bishops so qualified in *Crete*, while the Apostle could stay there, he left *Titus* behind him to supply his place, and do according to his Direction, what he himself could not stay to see done. We do not read of any other Evangelist or Officer left there but *Titus* alone, and where the Scripture is silent, so must we. So that, if you will have it that *Titus* laid Hands on these Elders or Bishops in their Ordination, then here is an Instance in the New Testament, of the laying on of Hands in the Ordination of Elders by no Officer but one, yea further an Instance of the Ordination of Elders, where it cannot appear there was any bearing Office acting in it but one. Neither is there any Difficulty in reconciling this with *Matth.* xviii. 20. where our Lord speaks of two or three Elders set in a church; and this will never apply to the case of a church wanting Elders, or destitute of a Presbytery, that is, two Elders at least. It is the Law of Christ that makes Elders; and the christians in the several cities of *Crete*, had that Law no otherwise, but from the Mouth of the Apostle or *Titus* his Minister in his place, and under his Direction. But a church now, destitute of a Presbytery, and having that Law written

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ten to them in the New Teſtament, which the *Cretians* had from the Apoſtle, and from the Mouth of *Titus*, and obſerving that Law to their power, may have Eldets, and get a Presbytery among them as well as the Diſciples in any City of *Crete* could have Elders when *Titus* was with them.

7. As to the next Inſtance touching the Word *Brethren*, your Buſineſs was to prove that it denoted always Perſons in Office, and even when diſtinguiſhed from Officers, as *Acts* xv. or you ſaid nothing to your Purpoſe. But have you now manifeſted that the Word *Brethren* is any where by itſelf uſed to diſtinguiſh Perſons in Office from theſe that are not in Office? Nothing like it that I ſee, and I told you before I did not ſee how it could be done. You ſay now, "The Brethren, in the xv. of the *Acts*, have "ſuch Work aſcribed to them, and are joined with "others in juriſdictional Acts, which in very clear "Terms diſcover they were Brethren in Office; and "on this Foundation I have called them ſo." But this is only an Aſſertion of the grand Point to be proved, and you muſt look about for another Mean of Proof, than the Import of the Word *Brethren*, from whence you was bringing a Proof for it before. You tell me, you have a ſtrong Imagination, that the Name *Brethren* is taken in the Senſe you have been pleading for, *Acts* xv. 7. on which Text you propoſe a Queſtion to me thus. "Sir, Was the Choice "made among us private Perſons?" You alſo anſwer your Queſtion and ſay, "*Peter* himſelf was a Per-"ſon in Office, and this Choice was made out of the "Multitude, to which he addreſſed himſelf: But if "the Choice was made out of this Multitude, then "theſe, out of which the Choice was made, muſt "be ſuppoſed to be in Office, or in ſome Meaſure "qualified with him for that Office of preaching "to the *Gentiles*." Here you acknowledge that *Peter*, *Acts* xv. 7. is addreſſing himſelf to that Multitude, out of which God made Choice of him to

preach the Gospel first to the *Gentiles*, *i. e.* to *Cornelius* and them with him, *Acts* x. *Chap.* before there was any Church of the *Gentiles* in *Antioch*, *Syria* or *Cilicia*. From this I have a strong Imagination, that *Peter* is not addressing himself to a Synod, whereof the Officers of the Churches in *Antioch*, and *Syria* and *Cilicia* were constitutive Members; but to a Society that had a Being before any Church of the *Gentiles* was, and before there can be any Pretence of a Synod: For you do not so much as pretend a Synod till the xv. of the *Acts*, and I reckon you imagine that you have there the first Synod. And the *Us* among whom the Choice was made are, as is plain from the whole of *Peter*'s Discourse, and from this Text, *Jews* distinguished from the *Gentiles*; so that he is neither addressing himself to the *Gentiles* personally present, nor represented there; but he is addressing himself to the Company that sent the Epistle containing the Decrees to *Antioch*, *Syria* and *Cilicia*. Again, by *us* I can imagine no other Society to be intended, but that same which at the Beginning received the Gift of the Holy Ghost, even the first Church of the *Jews*, the Church in *Jerusalem*, which, notwithstanding of all that had passed over it, was still in Being when *Peter* was here speaking; and this my Imagination has some Foundation in the Situation of *us* in the 8th and 9th Verses. When *Peter* has done discoursing to this Society, and thereupon they all gave Ear to the Information of *Paul* and *Barnabas*, *James* addresses them again thus, *ver.* 13. *Men and Brethren hearken unto me*, ver. 14. *Simeon hath declared how God at the first did visit the Gentiles.* ver. 19. *Wherefore my Sentence is, that we trouble not them which from among the Gentiles are turned to God. But that we write unto them*, &c. And when his Speech to them is concluded, it is said, *ver.* 22. *Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with*

with Paul and Barnabas. ver. 23. *And wrote Letters by them after this Manner, The Apoſtles, and Elders, and Brethren ſend greeting unto the Brethren which are of the Gentiles,* &c. This is that Company to which *Peter* addreſſes himſelf, when he ſaid, *Men, Brethren, ye know how that God made choice among us.* And theſe are they that received *Paul* and *Barnabas* when they were come to *Jeruſalem,* ver. 4. Theſe were all Brethren, but ſome of them were alſo Apoſtles, ſome of them were Brethren, and alſo Elders or Leading men, ηγουμενοι among the Brethren; and ſome of them could have no Deſignation, importing a Diſtinction from others by Office; and therefore are called only Brethren, *ver.* 23. and this is the whole Church, *ver.* 22. diſtinguiſhed from the Office-bearers, who there get their diſtinguiſhing Titles. Of this Company, whereof *Peter* was one, he ſays, *God made choice among us that the Gentiles by my Mouth ſhould hear the Word of the Goſpel.* But you infer from his being in Office, and from his being made Choice of among them to preach, that they behoved all to be in Office, or qualified with him for that Office of Preaching to the *Gentiles.* And by the ſame Kind of Reaſoning you might infer, they were all Apoſtles; and ſo might any Man infer, from one's being made choice of among the Members of the General Aſſembly to preach in *India,* That all the Lay-Elders and Commiſſioners from Burghs are certainly Preachers, or qualified for that Office of Preaching, which I conceive would be notoriouſly falſe. And yet we muſt ſee the Strength of theſe Kind of Inferences, or be declared to have caſt off Reaſon, as a Mean of judging of Things ſacred. Next, You make the Brethren, *Acts* xxi. 17. to be the ſame Thing with the Elders, *ver.* 18. For ſtill, where Brethren and Elders are diſtinctly mentioned, you muſt have the Word *Brethren* to ſignify Elders. Your Reaſon for this is, That the private Chriſtians were ſtumbled at *Paul,*

and

and in order to appeaſe them, he was adviſed to purify himſelf; and it is not eaſy to believe that it was theſe that received him gladly. But was it not eaſy for you from the Text and Context, *ver.* 19. to believe that his firſt Meeting with the Elders was after the Brethren had received him gladly? And was there any Difficulty in believing that *Paul* viſited his peculiar Friends and Acquaintances among the Members of the Church, ſo ſoon as he came to the City, or they him, before he went into *James* and the Elders, and that theſe were not all the Multitude that behoved to come together, when they ſhould hear that he was come? Further, You might have perceived, that, even the Elders that received him and glorified God on Account of what he related to them, inſinuated to him, that, according to what was reported of him, he had gone a conſiderable Step beyond what they had written and concluded, *Acts* xv. And they deſire him to let it appear to the People, that he himſelf walked orderly and kept the Law. And here is the Iſſue of your Criticiſm and Reaſoning on the Word *Brethren*.

8. Upon the next Inſtance, you are found to own that you can err, ſo far as not accurately to expreſs a Sentence. And after this Condeſcenſion, you give the Sentence another Turn, *i. e.* according to your Cuſtom, you put another in the place of it: For you ſay, "Upon a Review of it, it ought to have run "thus; yet *Judas* and *Silas* were no more Members "of the Church of *Jeruſalem*, than Prophets at "*Antioch*, tho' ſometime Members there. The "plain Force of the Argument is, That in *Jeruſa-*"*lem* was the firſt Chriſtian Church, and from thence "extraordinary Officers came, or were ſent by the "Apoſtles, to aſſiſt in planting and watering the "other Churches in the World." But I am not yet able to perceive the Accuracy of your new Sentence, nor the Force of your Argument, if it be ſtill intended to prove, that the Apoſtles and Elders of the Church

Church in *Jeruſalem*, with that whole Church, could not ſend *Judas* and *Silas* to *Antioch*; and therefore it behoved to be a Synod that ſent them. To prove this, you alledged before, "That *Judas* and *Silas*, "tho' they were of the Company that ordained the De- "crees, were not Members of the Church of *Jeruſalem*, "but Prophets at *Antioch*, and ſometime Members of "that Church, *Acts* xiii. 1, 2, 3 and xv. 32, 35. Now "what Power, ſaid you, Had the Elders of *Jeruſa-* "*lem* to miſſionate *Judas* and *Silas*, when they were "not Members of that Church, but Prophets at *An-* "*tioch*, unleſs they had been a Part of that ſynodical "Meeting?" Theſe were your Words, and this was your Argument. But after you your ſelf are forced to withdraw the Foundation and Strength of it, you ſtill think the Force of it remains. In your new Sentence, which you would have me to think, is more accurately expreſſed than the former, you acknowledge that *Judas* and *Silas* were ſometime Members of the Church of *Jeruſalem*; and in that which you call the Force of your Argument, you acknowledge, that from the firſt Chriſtian Church in *Jeruſalem*, extraordinary Officers came, or were ſent by the Apoſtles to aſſiſt in planting and watering other Churches: And I am ſure you do not read of *Judas* and *Silas*, ſometime Members there, their coming from thence, or being ſent by the Apoſtles to any other Church, till the xv. of the *Acts*. But the Force of your Argument is, "That, when *Judas* and "*Silas* became extraordinary Officers, they were no "more Members of the Church in *Jeruſalem*; and "ſo could not be ſent from thence by the Apoſtles "and the Elders, with the Brethren of that Church." Yet if I ſhould tell you, That at this Rate, there were no ordinary Officers having any fixed Relation to any Church, or Members of any particular Church in your Synod, but the Elders of the Church in *Jeruſalem* that received *Paul* and *Barnabas* when he came there: You would readily anſwer me, according to your Scheme and Way of Arguing on *Acts*

xv.

xv. That they all acted there as Elders related to the particular Churches from which they were sent, and that were represented by them in the Synod. And when you use to take it so ill, that any should speak of extraordinary Officers acting as such in that Assembly, *Acts* xv. you ought your self to beware of considering extraordinary Officers as such in that Passage, and of betaking your self to that Shift, which you would have us believe is but a pitiful one, when used by your Adversaries. According to the Notion I have of the Synod you plead for in the xv. of the *Acts*, it had as little Power to commissionate extraordinary Officers as such, as you can pretend the particular Church in *Jerusalem* had. And I desire you, if you will maintain your Scheme, to keep by it, and speak consistently with it, which I humbly conceive will recommend it more than this your Way. Now, tho' Men endued with extraordinary Gifts, might perhaps use a greater Liberty in going from one Church to another, where there was more Need and Use for the Exercise of their Gift, as *Silas* choosed to remain at *Antioch*, yet did they not act their Part as Members of that particular Church where they resided ordinarily, as *Paul* and *Barnabas* at *Antioch*? And had not that Church Power to send them, as the Teachers as well as Prophets in the Church at *Antioch* sent away *Paul* and *Barnabas*? Acts xiii. And if the Church in *Antioch* had Power to commissionate *Paul* and *Barnabas* to *Jerusalem*, had not the Church in *Jerusalem* as much Power to send *Judas* and *Silas*, Members there, unto *Antioch*? And if the extraordinary Gift made them no Members, and so not capable to be sent, was not the Case the same with *Paul* and *Barnabas* at *Antioch*? Because Prophesying, with you, does not make a Person an Officer, but being called a Prophet, and because that extraordinary Gift, when bestow'd, made a Man, according to you, no more a Member of the particular Church where he was before; let me inquire

quire for my own Satisfaction, if these Prophets that prophesied by Revelation, 1 *Cor.* xiv. 29, 30, 31, 32. were then Members of that Church; and if they were all Church-Officers and Elders in that Church while they prophesied in it? The Reason of my Question is, That I find none debarred from the Exercise of that Gift in that Church and its Assemblies, but Women; and tho' the Members did not all prophesy, as they did not all speak with Tongues; yet the Apostle says, *He would they all spake with Tongues, but rather that they prophesied*, ver. 5. and *ver.* 31. And I am not ready to think, that he would have the whole Church to be Elders. Till I be some Way cleared as to this, I can never be satisfied that it can be inferred from *Judas* and *Silas* their being endued with the Gift of Prophesy in the Church at *Jerusalem*, and so called Prophets, That they were Elders. As it cannot be denied that there were Elders in the first Churches that had the Gift of Prophesy, and so were Prophets; so it would not be easy to prove, that Brethren that were no Elders had not that Gift, and that they that had that Gift in any Measure could not be called Prophets. Whether *Judas* and *Silas* were of the one Sort or the other, it alters not the Case to me, so as either Way to do the least Service to your Cause or your Argument. For if you will affirm they were Elders from the Word ἡγουμένους, applied to them, *Acts* xv. 22. compared with *Heb.* xiii. 7, 17. then you can no more infer, that the Brethren among them were ἡγούμενοι were also ἡγούμενοι, that you can infer from 1 *Pet.* v. that the People, among whom were these Elders were also Elders. Thus I have attended to you in your critical Lucubrations, serving to support your Scheme of a Synod on *Acts* xv. For as to what you say, according to your Distinction of *At* and *Of*, upon *Acts* xvi. 2, 4. and *Acts* xv. 2. I have told you enough before.

And so I come, in the last Place, on this Head, to see if you come off any better with your Criti-

ciſms on the Import of the Word *Church*. And here I wanted you ſhould prove to me that the Diſciples of Chriſt throughout the World are any otherwiſe called the *Church*, but in ſo far as, in the Judgment of Charity, they may be reckoned to be of the *General Aſſembly and Church of the Firſt-born*. But all the Proof I find is in the Poſitions you are pleaſed to lay down, after my Theſis, touching the Diſtinction betwixt the inviſible and the viſible Church: From which Poſitions you infer in the Cloſe, that when Chriſt gave Officers to his Church, it was not to her as inviſible, but as viſible. I ſhall take the Trouble to go over theſe Poſitions, becauſe it ſeems to me you imagine, they contain a Confutation of my Theſis, and alſo clear your Way to the Vindication of the Texts you have brought to prove a *Catholick Church viſible*.

As to what you ſay in the firſt Place of the twofold *Vocation* or *Calling*, the one merely external by the Word, the other internal and inviſible by the Spirit; If you mean any other Call of the Spirit, but his enabling a Sinner to comply with the Word, and that by Means of the Word itſelf, I cannot aſſent to it. Neither do I ſee that the Diſtinction here laid down by you is in the two Branches of it ſo comprehenſive as it ought to be: For beſides that which you call merely external, and the internal, mentioned *Rom.* viii. 30. I conceive an Influence of the Word and Spirit upon ſome, that yet in the Iſſue prove Reprobates, which goes further than merely external Calling, for your merely external Calling is unto them that make light of it, and perſecute the Servants, as well as to them that are gathered together by it, and come as Gueſts to the Wedding; and among theſe again you find ſome not having the *Wedding-garment*, Matth. xxii. 2.—14.

Next, You tell me, that agreeable to this twofold Call, there is a twofold Faith, the one common, which is to be found in the Reprobate, *Acts* viii.

13.

13. *Matth.* xiii. 20. the other saving, and only in the Elect, *Tit.* i. 1. *Gal.* v. 6. And if you reckon this Faith twofold, in respect of the Object or Thing believed, as if there were one Faith of the internal Call of the Word, and another Faith of the external Call of the Spirit, I cannot assent to it; I am for no Faith but the Faith of the Word. But if you mean a Faith proceeding from the Call of the Word, as it is merely external, without any concurring Influence of the Spirit upon Mens Souls, engaging them any Way to comply with it, there is no such Faith spoken of in the Texts you cite for it. The Scripture does indeed speak of the *Devils their believing and trembling*; but the Difference between that common Faith and saving Faith of the Gospel, arises not from your Difference betwixt the Call merely external, and the Call internal by the Spirit; but from the Difference betwixt the common and saving Influence of that same Spirit, by that same Gospel upon the Souls of Men. And if your Distinction betwixt the visible and invisible Church stand upon this twofold Faith, then the Objects of the Gospel-call that come not the Length, even of the common Faith, which may be found in the Reprobate, are not Members of the visible Church.

Then you speak of a twofold Sanctity or Holiness, the one external and fœdral, *Ezra* ix. 2. *Rom.* xi. 16. 1 *Cor.* vii. 4. the other internal and absolute, which is only to be found in the Regenerate, *Psal.* xciii. 5. And I own there is a twofold Holiness, *typical*, as that of the whole Nation of *Israel*, and *real* or *true*, as that of the heavenly Nation, or Kingdom of Heaven, the Antitype of that earthly Nation; but both these are federal. Again, there is a real Holiness, as there is a real Covenant-Relation betwixt God and all the true children of the Kingdom of Heaven, that are *born from above*, and upon whose Hearts he writes his Law. And there is an apparent Holiness, as there is an apparent Cove-

nant-Relation betwixt God and all them whom he calls us to look upon as children of the Kingdom of Heaven, and points out to us in his Word as Objects of brotherly Love; and this is the Appearance of the *real*, as it can appear to us in this World, and both these are to me intended, *Psal.* xciii. 5. But how you come to call the external only federal, I cannot understand.

Further you tell me, "That, answerable to these, "there is a twofold Communion allowed to such "as are within the Bond of the Covenant, the one "merely in its external Privileges, and the other in "these which are saving also." If you mean a Communion in the Death and Resurrection of *Christ*, and the Appearance of that, as in Baptism, which belongs to every visible Member of the true mystical catholick Body of *Christ*, and to none else; a communion in the Body and Blood of *Christ*, and a communion in that Bread and Cup which it shews forth; a communion in the one Faith, or in that Word whereby we are united to Christ, as it is believed in the Heart, and a communion in it as it is confessed with the Mouth; a communion in the Spirit of *Christ*, as he is the Worker of Faith in the Heart, and a communion in that Spirit as he is the Author and Worker of Gifts, and enables us to make the scriptural confession of that Faith. I say, if this be your Meaning, you say well; but these two Communions have a very near Relation to one another. And while any Person has a Right, according to Christ's Law, to that which you call a Communion merely in external Privileges, neither you nor I have any Ground to think otherwise of that Person, but that he has communion in those Privileges which you call saving; for when their Profession in the Event proves false to us, then as to us they have no Right to the external Communion. You say, "That these that "have a Right to the external Communion, are "some Way said to be ingrafted into *Christ*, tho'

"they

" they do not abide in him, nor bring forth Fruit, " *John* xv. 2, 6." But if they be some Way said to be in *Christ* himself, according to that Scripture, and *Rom.* x. 7, 8. *John* iv. 15, &c. may they not in that same Way be said to be in that catholick mystical Church, which is his Body? And as these who are thus in *Christ* are said to be taken away, so we are told, that *Christ* at his coming will gather out of his Kingdom *all Things that offend, and them which do Iniquity:* These, therefore, were in that his Kingdom, which still stands after they are gathered out of it, that is, the holy heavenly Kingdom of Jesus Christ; and they are taken out of it as the fruitless Branches in *Christ* are taken away from him, and as the Man, among the Guests at the Wedding, wanting the wedding Garment, is taken away from among the Guests, and from the Wedding. Thus, this one Text brought by yourself, serves at once to establish my Thesis, and to overthrow your Arguings for a catholick visible Church, drawn from these Scriptures that speak of Persons being in the Church and Kingdom of *Christ*, who yet are not Elect, and believe not with that true and lively Faith that worketh by unfeigned Love.

Lastly, You lay down this Position, " That from " all these Considerations, there ariseth also a two- " fold Face, or Form of the Church of *Christ* here " on Earth, the one visible, which consists in an open " Profession of the *Christian* Faith, and Practice of " the Duties of Worship; the other spiritual, invi- " sible and mystical, which owes its Original to E- " lection, and is consumate in a lively Faith, which " worketh by Love." What you mean by the spiritual, invisible, and mystical Face or Form of the Church of *Christ* here on Earth, I confess I do not understand: But not to insist on the Words wherein you express the Distinction, I shall tell you how far I own a Distinction on this Subject, according to what I have

I have before laid down. There is one holy Catholick Church made up of all them in Heaven and on the Earth that are born of the Spirit; and this Church is not, it self, to be seen till Christ appear; yet of this Church, every one in the Earth, that is according to the Law of Christ, an Object of the Christian brotherly Lov, is a visible Member, and is, to us, in that Church by the Law of Christ, and, as such, has a Right to Baptism, wherein we are all baptised into that one Body; But many that are such, prove in the Issue to have been no real Members of that Body, tho' they were visible Members of it. There is also a Church, consisting of visible Members of the heavenly Church, visibly joined together in the Profession of the Christian Faith, Hope and Charity, and assembling together in one Place to partake of the Lord's Supper, and to observe all Christ's Institutions continuing stedfastly together in them; and in every such visible Church, the mystical Church is shewed forth and represented to us; but besides this, I do not know of any visible Face or Form of a Church upon the Earth. You tell me that your Distinction is pointed out to us by the Apostle *John* ii. 19. *They went out from us, but were not of us. They went out from us*, that is, say you, from the visible Assembly of those who professed Christianity. But they were of the Professors of Christianity; and the Apostle says, *they went out from us* of whom they were not, but appeared to be; and their going out manifested them not to be of *us* of whom, if they had been really as they once appeared, they would no doubt have continued with *us*. So that the *Us*, from whom they went, are the very same with the *Us* of whom they were not, that is, by your own Acknowledgment, the Society of the Elect that are effectually called. And they went out from them, by going from that whereby they appeared to be of them, *i. e.* the Right Gospel Profession, and when they were gone, the Apostle reckon'd all them that held

fast

fast the Gospel Profession to be of that Society, of which whosoever really is they will continue. Wherefore this Scripture, if you'll consider it a little more narrowly, it is indeed a great Support to my *Thesis* and *Answers* to the *Positions* as I have laid them down, but not to yours, nor to your Catholick visible Church.

In the Conclusion of your Positions you own what you seem'd before to impugn, *viz.* "That it is a-"greeable to the Nature of this secret State of Man, "which is only certainly known to God, to discover "it self so far as to give a credible Ground of Cha-"rity." But you add, "Yet not so as if it could be "discovered in all by positive Determination to be "really different from its Counterfeits." And upon this I would ask you, when you come to have that credible Ground of Charity, are you not bound to exercise that *Charity that thinketh no Evil*? And who gave you Power to go about to judge in a Matter wherein God alone can judge, *i. e.* to discover it in any to be really different from its Counterfeits? And seeing this neither can nor ought to be done by you, are not you charitably to judge it to be real and not counterfeit, while you have the credible Ground of Charity? Are not you therefore bound to look upon every one in whom this credible Ground of Charity is found, as a Member of the General Assembly and Church of the First-born, and act toward him accordingly as did the Apostles?

But after all, how flows this Inference of yours from your Positions? "Thus when Christ gave Offi-"cers to his Church, it was not to her as invisible "but as visible." Your next Missive, if you condescend to continue the correspondence, must satisfy us as to that.

Having laid down these Things, you come next to the Vindication of the Texts attack'd by me, as not importing a visible but an invisible Church. But all that I say is, that they do not import a catholick visible

ſible church diſtinct from the holy catholick myſtical church, and from the viſible churches of the Saints, in every one of which that inviſible catholick Body is ſhewed forth: And till you prove that theſe Texts can neither be underſtood of the one nor the other of theſe, nor both, you cannot find your catholick viſible church in them.

You begin with the firſt, which is, 1 *Cor.* i. 2. connected with 1 *Cor.* xii. 28. and paſſing, for your own Eaſe, what I ſay on that Connexion, under the Notion of angry Words and Invectives, you contend, that it is your political Catholick Body that's meant 1 *Cor.* xii. and not the inviſible or myſtical Body. And you ſay ſeveral Things in the Proof of this. It is evident, ſay you, in that there were Apoſtles, Prophets and Teachers ſet in this Church, that it is not meant of the inviſible or myſtical Body. This was ſaid before and anſwered, and the mere Repetition of it cannot take off the Anſwers. But you think you add, when you alledge, that the myſtical Body is not political, *i. e.* as I take it, it has not the Gifts of Apoſtles, Prophets, Teachers, ſet in it, and is not this a mighty Addition? That it is your Catholick Body political that's meant, you ſeem to prove thus: For, ſay you, Chriſt is the Head by his ſpecial Guidance and Means, and the Diſpenſation of his Ordinances no leſs than myſtical by his ſpiritual Influences. By which it ſeems you reckon Chriſt is not the Head of the myſtical Church, or the Church of the Firſt-born by his ſpecial Guidance and Means, and the Diſpenſation of Ordinances, and that he is not the Head of any viſible Church, but only of the myſtical, by his ſpiritual Influences. Or if this be not what you are ſaying, let any Man declare to me what you are ſaying to the Purpoſe. When you have repeated your Aſſertion, contrary to plain Scriptures brought to you in the *Obſerves*, that Apoſtles, Prophets and Teachers are not ſet in the myſtical Body of Chriſt; you tell me, for the ſame Reaſon it is

not

not the single Church of *Corinth* that's meant. For what Reason was not that Church a political Church, as you speak? And were not these Offices set in it as they were also before in the first visible Gospel Church in *Jerusalem*? Yea has not every such Church, to the End of the World, the Apostles and Prophets, that has the New Testament, as the Church of the *Jews* in the Time of our Lord had *Moses* and the Prophets, and has not every such church, by the Law of Christ, Teachers in it explaining upon the Word of the Apostles and Prophets? You say the Apostles which were set in this church were catholick Officers, and had not their Relation restricted to any particular church, having the whole World for their charge. This was all said and answered before; and still it seems your catholick church and the whole World are one and the same; but when these Officers, to whom it seems you reckon it was peculiar not to have a restricted Relation to any particular church, are gone; where is there charge? Or who succeeds them in that wherein they were distinguished from the Pastors or Elders or Bishops of particular churches? But you have another Argument on this Text, which is, "They themselves were visible Messengers, and "some of them no more but only visible," and "that "which is invisible cannot under that Notion have a "visible Ministry set into it." To this I answer, Is it mainly the Men or the Offices, the Men or the Gifts that are spoke of in that text or context, and said to be set in the church? And had not these Offices and Gifts a real Action upon the invisible Body, and invisible as well as visible Effects?

As the Gifts of Apostles, Prophets and Evangelists had invisible Effects in the first joining together of the invisible or mystical Body of Christ, so has the Gift of Pastors and Teachers upon this Body in the edifying of it *till all its Members come, in the Unity of the Faith and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure*

of the Stature of the Fulneſs of Chriſt. For this Purpoſe theſe Gifts had and ſtill have an Influence on the unbelieving World, which is not the church, to gather Men out of it and bring them to the Faith and the confeſſion of it, and ſo add them both inviſibly and viſibly to the catholick myſtical church; and thus theſe Offices and Gifts have both viſible and inviſible Effects. They ſerve to gather Men out of the World into the myſtical church, and into the viſible churches of the Saints where they have an Influence upon them, to confirm and ſtabliſh them, to make them grow in the *Unity of the Faith till they come to a perfect Man.* And before theſe Offices and Gifts, which were given unto the catholick myſtical church, and for it, had Influence upon the World, they were firſt ſet in a particular viſible church of the Saints, and from ſuch churches their Influence went out into the World, as I ſhewed you in the *Obſerves.* You next bring me the *Teſtimony* of *Hooker*, as to which, I have told you ſomething before, which I need not now repeat. And then you conclude what you have to ſay in Vindication of your Senſe of this Text, by telling me again what you think only makes a Man a Member of the Body myſtical, and that my Judgment of charity can neither add nor pare in that Point. Truly, Sir, I am ſcarce able to diſcern what Account you make of a Perſon, in your Judgment of charity about him; but I may know this, that, if my Judgment of charity, or yours either, be according to the Law and Rule of that Judgment laid down by Jeſus Chriſt in his Word, we account every Perſon a Member of Chriſt and his myſtical Body of whom we make that Judgment; and ſo he is to us a Member of that Body by the Law of Chriſt; ſo that, in doing the deeds of brotherly Love to that Perſon, we do them to Chriſt the Head, and to the whole Body, and in perſecuting any one whom we, that cannot ſearch Mens Hearts, are bound by Chriſt's Law to look upon as a

Member

Member of Christ, we are Persecutors of that whole Body. Men are not visible Members of Christ and of his mystical Body, according to your Fancy or mine either, and our Judgment can neither add nor pare as to his Law in that Point. It is his Law that determines this Matter to us, and requires of us accordingly, as we shall be answerable to him in that Day, when what you here alledge will not stand for an Excuse to us, in not looking upon his visible Members, the least of them, as such, and in neglecting the Duties of Love to them, as to himself. It will be then but a mean Shift to say, *When saw we thee*, &c.

On *Eph.* iii. 10. you give me the same Things over again, only you say, the Body, *Ver.* 7. and *Col.* i. 24. is your visible catholick Body, because *Paul* was a Minister of it, as I say he was a Minister of the invisible Head of the mystical Body, and because he suffered for it, as I say he *endured all Things for the Elects sakes*, 2 Tim. ii. 10. but perhaps you'll alledge, they were invisible Sufferings that he endured for the Elects sakes, because they are invisible. But the Body, *Eph.* iii. 7. is the same of which the Apostle had been speaking, *Eph.* i. 10, 22, 23. and ii. 15, 16. and the Body, *Chap.* iv. 11, 12, is no other. So likewise the Body whereof *Paul* calls himself a Minister, and for which he suffered, *Col.* i. 24, 25. is that same of which he had been speaking, *Ver.* 18, 19, 20. And if you thus regard the context, you will see that *Paul* was a Minister of the mystical Body; and so you may add these Texts to the Text I gave you before, *Eph.* ii. 20. *Rev.* xxi. 14.

When you come to 1 *Cor.* x. 32. you turn the Proof upon me, to whom you was proving your catholick visible Church from this Text; and say, because it is not proven to be the mystical Church that's meant, therefore you take it for the Body catholick visible. But you cannot make your catho-

lick Body visible to me in this Text, till you prove that it can neither be meant of the Body mystical, nor of a particular Church, nor of both; and this is what you have not yet done. You say the Precepts here are negative and indefinite; and from this your infer, that they bind *semper & ad semper*, and must at the same Time respect all Places and Persons. Well, What then? You say further, "In these "travelling Times, some might give Offence in one "Place, and some in another, and one in many "Places." And what's the Consequence of that? You say, "The whole Body was liable to Offence, "tho' it was not by one Man;" and so the Object is set down indefinitely thereby to comprehend the whole. Thus you think you have manifested that it is not the mystical Body that's meant. But this whole mystical Body is liable to Offence, either by one Man, or many Men: For as when one apparent Member of it is offended, the Body is offended, so likewise when many; and the whole may be offended, even as the invisible Head; and whether one Man give it Offence thus, or as many Men in as many Places of the Earth as the visible Members of it are to be found, still the whole is offended, as I told you: For what I said of one is applicable to as many visible Members of that true Church, as are any where offended, and as many as in all Places and all Times offend them. When a Man, or as many Men as you please offend a visible Church, wherein that mystical Body is shewed forth, they remarkably offend the mystical Body, even as Love to that Body is most remarkably manifested in the Deeds of Love towards the Representation of it in such a Church. Thus the *Corinthians*, in offending the Church of God in *Corinth*, whereof they were Members, were capable of offending the whole mystical Church; and what is said of it, is applicable to any other Church of the same Kind where Christians happen to be, as I told you. And I am still persuaded,

ſuaded, that what is ſaid to the Church in *Corinth*, is applicable to every ſuch Church to the End of World. The Apoſtle ſpeaks of their judging, and of his judging them that were within, in Oppoſition to theſe without; And as the Church in *Corinth* judged only its own Members; ſo the Apoſtle is ſpeaking of his judging a Member of that Church, as if he had been preſent; and it does not appear that the Apoſtles exerciſed Church-diſcipline, but upon Church-members, nor that they exerciſed it any where elſe, but in a Church where they happened to be, and acted as Elders, 3 *John* 10. And if they had to do with many Churches, it was becauſe they were unto them in place of the New Teſtament, that every Church has now compleat; And if in this Senſe you ſay the Churches are one, becauſe they have one New Teſtament, as the viſible Rule of their Government, I never reclaimed againſt this. But ſtill I am to ſeek as to the viſible catholick Body intended in this Text. You ſay it is only the viſible Church that's capable of Offence, and to receive Satisfaction. But was not the viſible Church in *Corinth*, and is not any other ſuch Church capable of Offence, and of receiving Satisfaction? And is not the catholick Body myſtical, every Way as capable of Offence and Satisfaction, in its viſible Members, thro' whom it is injured in Offence and Perſecution, as you can imagine your viſible Body to be? You'll perhaps tell me, they all receive Satisfaction in their Repreſentatives, a general or catholick Council. Yes, when that aſſembles and agrees about being offended and ſatisfied. But the Head of the Body myſtical, and that Body is ſatisfied, when a Sinner repents and obſerves the Law of Chriſt the Rule of Repentance. Yea there is Joy in that Part of the Church that is leaſt viſible to us *over one Sinner that repenteth*, or over a returning Backſlider, and that is now by far the greateſt and moſt conſiderable Part of this Church. And you'll find the Lord, in ſpeaking

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ing of Offences among the visible Members of this Church or Kingdom of Heaven, some Way referring to this and to the concern that *the innumerable Company of Angels*, that belongs to this heavenly Society, have in this Matter, *Matth.* xviii. 10. He speaks of the Kingdom of Heaven, into which none can can enter, *except they be converted, and become as little Children.* He speaks of our *receiving or offending any one of these little Ones*, (who you say cannot be seen, and so not received or offended, and despised by us) and therein receiving or offending him and their Father, and *the innumerable Company of Angels.* He calls others, besides these whom he would have us to account converted; *and the Children of this Kingdom, and of his Father, the World.* When he speaks of a visible Church, he speaks of it as consisting of these, and these only whom he would have us to account such Children; and therefore our Brethren; and when they discover themselves not to be such, in trespassing and not hearing the visible Church, whereof they are Members, he bids us look upon them as the *Jews* did on Heathen Men and Publicans, and so not *Children of the Kingdom of Heaven*; and he declares that what they *bind on Earth, shall be bound in Heaven, and what they loose on Earth, shall be loosed in Heaven.* And after all this, will you yet say that it is only the visible Church that's capable of Offence, and to receive Satisfaction? And this for the sake of an Imagination about a catholick visible Church, which I dare say has served as much to the offending of the Kingdom of Heaven, and the injuring of its little Ones, and to the Ruin of the visible Churches of them as any thought that ever came in the Mind of Man?

On *Heb.* ii. 12. you complain of Want of Cloffness in my arguing, and so put the Proof again upon me. But why should I be complained of for Want of Proof on this Head? You affirmed your visible Body Catholick is in this Text, and you did not more. Do you

you imagine that every Thing that you ſay, and I deny, is Truth, unleſs I prove the contrary? Is it enough for you to affirm, and muſt I prove? I referred to *John* xvii. 26. becauſe the Text ſpeaks of the Declaration of the Father's Name to Chriſt's Brethren, and not to the World; but you will not explain Scripture by Scripture, which I took to be the cloſeſt Way of doing; and you ſpeak of the Declaration of his Name by Chriſt to his Brethren, and explain it ſo, as to be as much the Privilege of all the World as of his Brethren, to whom he ſhews the Father, *and manifeſts himſelf ſo as he does not to the World.* For here again you tell of the Declaration of God's Name to all the World by the Apoſtles: From which after your cuſtom you infer it could not be a Congregation: For ſtill you make the World and your viſible Church the ſame. And it ſeems you imagine, that as many as the Apoſtles preached to were Chriſt's Brethren. You ſay, "That *Pſal.* "xxii. contains a Prophecy of the Viſibility of the "catholick Church under the New Teſtament, and "ſo do other Old Teſtament Scriptures." And I am alſo of the Mind that the true catholick and myſtical Body of Chriſt is declared in the New Teſtament to be viſible, in every Way wherein the Old Teſtament Prophecies foretold it ſhould be ſo. I have told you once and again, how far I think the New Teſtament ſays it is viſible. And till you ſhew me ſome other Church in the New Teſtament beſide the myſtical Body, and a Congregation of its viſible Members, (except the great *Whore*, and the *Harlots* that are come of her, and alſo *commit Fornication with the Kings of the Earth*, alſo foretold in the Old Teſtament) I muſt look upon your underſtanding the Prophecies, to ſignify a catholick viſible Church of Divine Inſtitution, as a private Interpretation; and apply the Prophecies only as the Author of them directs me in the New Teſtament, where he explains them.

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On 1 *Tim.* iii. 15. which is your laſt Text, you tell me I take it for granted, that the *Church* is the little Habitation of God at *Epheſus*. But you ſay, 1. The *Church* here muſt be viſible; And was not that little Habitation of God, the *Church* in *Epheſus*, viſible? 2. You ſay it muſt be an organiſed *Church*, becauſe of the Directions about Biſhops and Deacons. But was not the viſible *Church* in *Epheſus* an organiſed *Church* with Biſhops and Deacons? 3. You ſay, "It was not the *Church* of *Epheſus*, "ſeeing the Epiſtle was written to *Timothy* an "Evangeliſt, who had not a fixed Reſidence in any "particular *Church*, &c." But was not the Epiſtle directed to *Timothy* then abiding at *Epheſus*, by the Apoſtle's Intreaty and Direction, *chap.* i. *ver.* 3. And are not theſe the very Words of the Apoſtle to him, in the 14. *ver.* of the iii. *chap.* after he had been giving him Directions about Biſhops and Deacons; and in the Text. *Theſe Things write I unto thee, hoping to come unto thee ſhortly; but if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God?* What eaſy Work would I have, if you would once learn to conſider the Context, and what Light it affords to the underſtanding of the Text! 4. As to what you ſay in the next Place; as I ſee no Argument brought againſt any Thing I have alledged, in the Place of your Book, to which you refer; ſo the Argument has not appeared to me that manifeſts any *Church* to be meant in this Text, but the myſtical Body, repreſented in a particular *Church*. 5. In the laſt Place, You go about to vindicate your ſelf from ſomething very like a Contradiction, and appeal to the candid Reader. Will the candid or uncandid Reader have the Brow to deny, that *Paul* called Elders of the Church in *Epheſus*, *To take heed to all the Flock, over the which the Holy Ghoſt made them Overſeers, to feed the Church of God which he purchaſed with*

with his own Blood? Or can any Reader deny, that you said, in answer to an Argument of mine, This is not the visible, but the invisible Church, which can only be said to be purchased with the Blood of God, and that you insisted on this at some Length? And now when your whole Arguings for your visible *Church* depend upon this Proposition, That Officers cannot feed the invisible *Church*; Let the candid Reader, or any other Reader, tell me what is the Sense of your Evasion as expressed in these Words; "I held the Church, in which the Elders "were set, to be visible, tho' every Thing there be "not spoken of it as visible." Will he tell me you mean these Elders were set in the visible Church in *Ephesus*, to feed the invisible catholick Church? Or will he perceive that you mean that these visible Officers were to feed some Members of the invisible Church, and in feeding them, feed that Church? Or will he perceive easily that you mean, the invisible Church was represented or shewed forth in the visible Church in *Ephesus*? I dare say he will not, in a Consistency with what you have been saying in the Proof of your visible catholick Church, if he be at all a Reader. Then let him tell me, if he easily perceive it, or even reach it by the outmost Streach of the most sublimely metaphysical Thought, what you mean by the visible Church, wherein these Elders were set, as invisible; Or what you mean by the Church of *Ephesus* as visible, and as invisible? And this is the End of your Efforts to make your catholick visible Church, and not the invisible, nor any particular visible Church, visible to me in these Texts. And after all that we have been saying, if it be visible to any Reader, I shall declare him a Reader so far beyond me in seeing, that I shall not presume to offer any more on the Subject to his View. You tell me you could give several other Texts or Reasons, I know not which, besides; and I wish I could hear them; but I am pretty confident I may pass

this as a Flouriſh to the ignorant Reader. You ſay, you have juſtly alledged, *Eph.* iv. and *Rom.* xii. As to both which I have ſaid as much in the *Obſerves* as ſatisfies me: It is not in your Power to prove your catholick viſible Church from either or both of them, and that they both intend quite another Thing. But leſt a contradiction ſhould ariſe upon you as to *Eph.* iv. *chap.* you tell me, "Tho' you own ſtill, "that the Apoſtles, Prophets, Evangeliſts and "Paſtors, were given intentionally to feed the my-"ſtical and inviſible Body of Chriſt; yet ſtill they "were ſet in the Church as viſible, under which "View of it, there is a Mixture both of good and "bad." But were they given, intentionally, to feed that which, according to you, they could not feed? Could viſible Miniſters feed that *Church* which is inviſible? What then becomes of your Argument againſt their being ſet in the myſtical *Church*? And if they were given to feed it, why may not theſe Gifss be ſaid to be ſet in it for that Purpoſe? As I have given you ſeveral Scriptures, by which you may ſee they were ſet in the myſtical Body of Chriſt; ſo I think I have made it appear, they were ſet in the Churches or Congregations of the Saints, where I own there are good and bad, but not viſibly good and bad. And you have not yet made any other *Church* viſible to me in the New Teſtament where they could be ſet.

Upon my enquiring, why are not the children to be reputed Members of the myſtical Body, if one of the Parents be to be ſo reputed? You anſwer ſeveral Things, as 1. It is not our Reputation of them that conſtitutes them Members of that Body. But if the Law of Chriſt command us to reſpect them as ſuch, they are ſuch to us, and that by Chriſt's Law, as I have told you before: And you have not found another catholick church, whereof to repute them Members, but that myſtical Body of Chriſt whereinto we are baptiſed, even as we are baptiſed into Chriſt. 2. You ſay the children of profeſſing Parents, whether Believ-

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ers or Unbelievers are to be baptiſed. If you mean Believers or Unbelievers, and ſo Members of the myſtical church or not, in the Sight of God, it is true; but if you mean, in the Sight of Men, according to the Law of Chriſt, it is moſt falſe: For they are not profeſſing Parents, if they be not Believers and Members of the myſtical church in the Sight of Men, according to that Law. I know there is a good Argument for the Baptiſm of the Infant-ſeed of them whom the New Teſtament commands us to look upon as the true *Iſrael*, drawn from the circumciſion of the Infant Seed of the typical *Iſrael*, or *Iſrael* after the Fleſh, *Acts* ii. 38,39 *Col.* ii. 11,12; but not in the Way you draw it. For it cannot be proven, that theſe who are externally in the chriſtian church, are either externally or internally under that covenant that was made peculiarly with all *Iſrael* after the Fleſh; nor can it be proven that the children of any Parent under the New Teſtament, come into the World by Virtue of ſuch a Promiſe as that, by Virtue of which the children of *Abraham* according to the Fleſh were born. 3. Then you infer that becauſe Baptiſm is catholick, therefore the Partakers of it have their Freedom to that whole Corporation or Kingdom, and have at leaſt a Right to all its external Privileges. But have you manifeſted that Baptiſm, the Sign and Seal of our ingrafting into Chriſt, belongs to any catholick Society but the myſtical Body, or the true church and Kingdom of Heaven? Or have you made it appear that we are baptiſed into any particular church, or that it, of it ſelf without more, gives a Right to the privileges of any particular church? Or have you made it your Buſineſs to confute what I ſaid on this Head? Nothing like it that I can ſee; but you take your Principle of a catholick viſible organized Body for granted, and that this is the Body into which we are baptiſed; and then draw your Inferences.

When I deſire you may ſhew me where but in your own Head, all the Profeſſors of the Name of Chriſt

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are united together in the Unity of one eccleſiaſtical Government? You 1. refer me to a Part of your Book, that by no Means ſhews me where; but ſhews your Fondneſs that appears throughout your Review, to have your tedious Book more narrowly conſider'd and diligently read, as if there were ſome Myſteries and Depths of Reaſon and Wiſdom in it, that we could not fathom at firſt View. 2. You deny that either you or any *Presbyterian* aſſerted, that the church catholick viſible, is one external, ſtated and actual Society. I muſt therefore think that you have not been aſſerting and endeavouring to prove, that the catholick Church viſible is one external Society, but that it is an internal Society or nothing; not that it is a ſtated Society, but an unſtated Society, or a Society that has not the State of a Society, nor that it is an actual Society, or one actually, bot you ſay, it is ſufficient, if it be one habitually. Well then, it is an habitual, but not an actual Society; it is habitually one, but never actually one. And, till you explain this your Diſtinction as here applied, I muſt ſay, it is the moſt inconceivable Society, to be a viſible one, that ever I yet heard of. 3. Then you tell me, that "tho' we cannot "actually and at one View, ſee all the Members of "the catholick Church; yet this will never be a good "Argument they are inviſible." But I was not enquiring about the Members of the viſible Church, according to your Way of ſpeaking, or all the viſible Members of the church, according to mine. My Enquiry was, where they are united in the Unity of one viſible Eccleſiaſtick Government? To this you anſwer, all the viſible Members are viſible. I own what you ſay, that all the countries in the terraqueous Globe, are no leſs viſible than our own country, even as I own that all the viſible Churches in the World are no leſs viſible than that whereof I am a Member; but if all theſe countries were united any where in the Unity of one viſible civil Government, I would not be in a great Strait to tell where. And I ſee the Churches as little dependent on any one viſible catholick eccleſiaſtical

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Government, as I see all the countries of the World depending upon one catholick civil Government. But you say, "I conceive you mean an universal Idea or "Genus which has no other Existence but in your "own Brain." And so you proceed to propose some Questions about this universal Idea. This is not a proper Place for discussing the Question; if there be any universal Idea; and therefore without troubling myself or you about that, I shall give my Answers to your three Questions. And, 1. Your catholick visible church can have no Officers given to it, but in your Brain, because it has no Existence without your Brain, and a political Body, as you say, is something real. 2. I likewise acknowledge, that it has no actual Existence, no Being in Nature without your Brain, till you shew me where it is united but there. 3. And for the same Reason I deny that it has Members. There are visible Members of the real catholick Church, there are also Members of these visible churches, in every one of which that catholick church is shewed forth; but I cannot see that these are Parts of a catholick church visible, till I see that they were ever or shall be united in one visible catholick Government of Divine Institution.

Upon my refusing, that the churches scattered thro' *Pontus*, *Galatia*, &c. are expresly called the *Flock of God*, and that the Elders are conjunctly called to feed or rule that *one Flock*; you tell me I ought to have replied to your Question, whether this Flock was one, because they assembled in one Place for publick Worship? Or an Account of their being united under one ecclesiastick Government, or their having a Right and inherent Power so to do; But it was Time enough for me to answer this Question, when I own'd that all the christians in these Parts are called *one Flock* by themselves as the christians in the city of *Ephesus* under the Oversight of the Elders there, are called the *Flock*. So I deny'd the Foundation of your Question, and gave good Reasons from the Text and Context for my so doing, to which you have answered nothing,

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but by repeating Assertions of that which is to be proven, and which is plainly cross to the very Text. For, tho' it be manifest that the Exhortation, 1 *Pet.* v. 12, 3. applies to as many companies of Elders or Presbyteries as were in these Parts, and as many Flocks as had these Elders among them, and to all the Presbyteries and the Flocks whereof they are Overseers to the End of Time: Yet tho' the Exhortation be thus far indefinite as you speak, it is most manifest that the Exhortation is directed to a company of Elders as standing related to the Flock which is among them, and whereunto they are Ensamples, which Flock they are exhorted to feed in the full Sense of that Word. And there is no Flock any Way spoke of there, but a Flock which is among them, nor are they called to oversee any Flock there, but the Flock which they are to oversee, not as Lords, but as Ensamples; nor are they exhorted to feed any Flock there, but the Flock which they could feed in the full Sense of feeding, and where they dispensed the Ordinance of the Supper, as well as exercised Discipline and Government; nor is there the least Insinuation of any Flock fed with Discipline and Government distinct from the Flock which was fed with the Word and Sacrament. How then do you propose to make it appear, that all the churches in these Parts were one church, and all the Presbyteries were one Council of Elders ruling that one compounded Church in Matters of general concern? Tho' you repeat this never so oft, till you find some Foundation for it in this or some other Text, it signifies nothing. And till you prove that all these Flocks or Churches are called one Flock, tho' they all had one King, Jesus Christ, and one Law that's now written in the New Testament, you say nothing to your Purpose. As to what you say of my begging the Question about the church in *Ephesus*; after you have destroyed the Argument taken from the large conversion there, which extended to all the little *Asia*, by saying the Flock or Church in *Ephesus* consisted only

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of these in the city, you can do nothing but beg upon the Question. Every Presbytery in these Provinces, yea and every where else, is as expressly called to feed the Flock which is among them and oversee it as Ensamples, as the Presbytery of the church in *Ephesus* is called to feed that Flock; but it is not yet proven that any such Flock consists of many Flocks. I also denied that the twelve Tribes are all designed *Church*, *James* v. 14. and gave my Reasons, to which you answer nothing but criticise upon my Manner of denying, and come off with a bare Repetition of your poor Assertion, and a Reflection on me, as using mean Shifts, *i. e.* Arguments and Exceptions, as I take it, which you will not venture to remove. Then you lay down a Scheme about the Gospel Ministry, and assert, 1. The Relation of Testament Ministers or Elders to Christ as his Stewards and Ambassadors but you speak of no Relation to the mystical Body whereof he is the Head. 2 You assert another Relation under this, to Christ's universal visible Body, 1 *Cor.* xii. and *Eph.* iv. But we have seen the Weakness of your Arguments on these Texts to prove any such Body of Christ, or any Gift of a Ministry unto it. And Baptism neither respects a single congregation, nor your visible catholick Body. Excommunication is out of a particular church, and if it be warrantably done, is ratified in Heaven; but there is no visible catholick church yet proven, out of which any Person can be excommunicated. 3. You assert that under this there ariseth another subservient to this, and more particular Relation, and that is their Relation to particular Congregations, by which you say, they are denominated the Elders of such and such *Churches*, and not of others. And then you apply this chimerical Scheme to the Case in Hand, by repeating your unproved Assertion, that many *Churches* are call'd *Church*, Flock, Assembly, and one Lump. And because the Members and Elders of one *Church* may be occasionally received by another, and there

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act as Members or Elders, you infer I have not answered but trifled about the *Churches* of *Galatia*. I am still ready to acknowledge, that it is the Duty of the *Churches* of the Saints to hold all that Communion together, and to do every Thing toward one another that is required of them, or that they have any Example for in the New Testament, which is all agreeable to their having the same King and Lord, and the same Law and Rule of Worship and Government, and the same Ordinances appointed for each of them unto the Edification of the mystical Body of Christ, whereof every Member of them is a visible Member, and every Minister a Minister; But beyond the Communion of *Churches* pointed out to me in the New Testament, I dare not follow you, nor assent to any such Communion and Oneness of *Churches* as has already serv'd to destroy their Being, and to bring forth and nurse up that Man of Sin; and that is the Thing you are contending for, without any Shadow of Ground for it in the New Testament. As to your saying that I have trifled, instead of answering what you say on the *Churches* of *Galatia*, I tell you again, that it is easier to speak thus, after your custom, than to be at pains to take my Exceptions out of the Way. And I am of the Mind that I have said more on the *Churches* of *Galatia* than you durst undertake to answer.

Then you proceed to your next Import of the Word *Church*, which is the Pastors and Rulers of the visible Body of Christ; and you satisfy your self with saying, that I have not answered what you said on *Matth.* xviii. and *Acts* xv. 22. and *Acts* xviii. 22. and referring the Reader to what you have said, giving him Liberty to judge for himself. So that I have no more to do here, but refer him also to what I have answered, if the bare reading over of these Texts be not sufficient to let him see, that the Word *Church*, in them, cannot signify the Elders, as distinguished from the Flock. But you put me in

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Mind of another Scripture that you brought in the Proof of this in another Part of your Book, and that is, *Acts* xiv. 27. where you say, by the *Church* we must only understand the Presbytery of *Antioch*; because it was only that Presbytery that sent them forth, and not the *Church*; and it is not easy to conceive that they should report the Success of their Embassy to any but these by whom they were sent. To this I answer, That as *Paul* and *Barnabas* made the same Report to many others besides these that sent them, that they made to the *Church* in *Antioch*, Acts xv. 3, 12. so by the *Church*, which they gathered together, and to which they rehearsed all that God had done with them, I can understand nothing else, but that *Church* wherein that Presbytery was that laid Hands on them, *Acts* xiii. 1. But, by the same Rule, by which you make the *Church* distinguished from the Elders, *Acts* xv. 22. yet to signify the Elders, you may make the *Church* here to signify the Presbytery that was in it; and who would be at Pains to confute such Assertions? And now, Sir, I have mentioned all the Scriptures that you have call'd in to the Support of one of the grand Foundations of Popery, namely, a *Church* Representative; but let me say that there needs no more, but the mentioning of these Texts, to shew that the Notion of a *Church* Representative never took its Rise from the Use of the Word *Church*, in the New Testament.

But, before you leave this Head, you tell me, you have two Things more to propose on *Matth.* xviii. For I reckon you imagine your main Strength lies there. And you begin with declining to shew a Warrant in the New Testament for Elders their binding and loosing any otherwise but in the Presence, and with the Consent of the Flock. And, as is your Custom when it comes to the Pinch, you complain of me for giving you a Negative to prove. But after the Evidence I have brought from the

Scripture Account of the Nature of the Rule and Government of Christian Elders, or Presidents, Leaders, Feeders of the Flock of God, which is among them, not as Lord over God's Heritage, but as Ensamples to the Flock, and after what I have pointed out of the Practice of the Apostles and Elders of the apostolick *Churches*, and particularly the Practice, *Acts* xv. 22 to which agrees the Practice of the primitive *Churches* as far down as the Third *Century*, I must be allowed to say, that the Elders of a *Church* are warranted to bind and loose in the Presence, and with the Consent of the Flock which they oversee, and that there is no Warrant in the New Testament for their doing it otherwise. Yea, I may put such confidence in you as to reckon, that if you had but had the least Shadow of a warrant to produce, you would have produced it, before you had betaken yourself to the Shift of making it a Negative, and so refusing to prove it, by a Rule of the Art of scholastick Disputing. The two Things that you propose, and leave to my cooler Thoughts are, " 1. Tell the " *Church*, is meant of a *Church* of Rulers, and con- " sequently it was them the Text speaks of, as hav- " ing the Power of binding and loosing, without the " least Hint of the Necessity of the consent of private " Christians." Well, this is the Thing in Question, and it has been in my Thoughts long before now, but neither my coolest nor warmest Thoughts can find any Ground for it in the Text. How is it proven? By two Things again, " 1. If the *Church* here " meant be not a *Church* only of Rulers, then there " may be a worshiping Assembly or organis'd *Church*, " consisting of no more but two or three; for the " Promise made *Ver.* 20 is unto that Number, " which plainly supposes there may be a *Church* of " no mo in Number." But how does it suppose that? Are the two or three called the *Church*, Ver. 19, 20? Or is the *Church*, Ver. 17. no more but the eminent two or three pointed at *Ver.* 19, and 20?

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The *Church*, Ver. 17. is a Society, whereof the treſpaſſing Brother and the offended Brother, to whom the Lord's Diſcourſe is directed, and the one or two more are Members: And therefore the *Church*, Ver. 17. cannot be merely the two or three ſpoke of, *Ver.* 19. and 20. The Promiſe, *Ver.* 18. is made unto the *Church*, whereof the offended Brother is a Member. Again there is a Promiſe particularly made to two or three of them to whom the Promiſe was made, *Ver.* 18. and theſe are the Elders, or theſe that preſide in the *Church*, or their Leaders and Enſamples in this Matter. Theſe are not called the *Church*, but *two of you*, which is the very leaſt Number of which a Presbytery of a *Church* can conſiſt; and theſe two have this Promiſe as well as twenty. Now, Sir, ſuppoſe, as our Lord ſuppoſes, there be no more Elders to act in this Buſineſs but two, then tell me what's intended by *you* of whom, he ſays, theſe two are, if he be not the Society of which he had been ſpeaking in the foregoing Verſes, whereof the offended Brother, to whom his Diſcourſe is directed from the Beginning, is a Member? Thus I am of Opinion, that you ſhall never be able to prove that the two or three, whom our Lord makes only a notable Part of the *Church*, are called the *Church*, Matth. xviii. 17. It is to me manifeſt that the whole *Church*, the whole Society whereof two or three are an eminent Part, has ſome Part to act in this Matter of binding and looſing: For theſe two or three are plainly two or three of that *Church*, to which the offended Brother tells the Treſpaſs, *ver.* 17. and of them that *bind or looſe on Earth*, with a Promiſe of *binding and looſing in Heaven*, what they *bind and looſe on the Earth*, ver. 18. The Brother, that tells the *Church*, whereof he is a Member, the Treſpaſs, has plainly a Part to act in this Matter, and ſo has the whole Brotherhood, according to theſe Words, *If he neglect to hear the Church, let him be to thee as an Heathen Man and a Publi-*

can. Verily I say unto you, Whatsoever ye
bind on Earth, shall be bound in Heaven. A
I say unto you, That if two of you shall agree
Earth as touching any Thing that they shall
it shall be done for them, &c. Now as I re
you will not confine to Elders, what's said to
offended Brother, lest you make this whole
course to touch only Offences and Trespasses an
Elders; so you may see that these to whom he spe
together with the offended Brother, are more
the two or three of them. These two or three
are not the whole Society that acts in binding
loosing, or the *Church*; but they are these that
side among them, that guide and lead them, no
Lords, but Ensamples in the Business of Bin
and Loosing; and they have a special Promis
they are such a Part of the binding and loosing
ciety, or of the *Church*; but they have no Pro
as separated from that Society, and acting wit
them, or agreeing to ask, touching binding
loosing, and gathering together without them to
Purpose. By what has been said, you may see
great Weakness of your Inference, if the *Churc*
not meant of a *Church* only of Rulers, then
may be an organised *Church*, consisting only of
or three; and you may also perceive the Fall
of the Alledgance that supports it; That the
mise, *ver.* 20. being made to that Number,
poses there may be a *Church* of no more but
Number. And from what has been said, you
an easy Answer to your second Argument, to
that the *Church*, ver. 17. means a *Church* on
Rulers: For you propose a Question upon *ver*
which you do not cite fairly; and the Questio
" Now is the *Church* here meant in the pre
" ing Verse, of a Congregation of Jesus Christ
" its Presbytery?" And then you tell me, "
" will not reject these Words, they must stand
" Demonstration, that *tell the Church* is meant
" *Ch*

" *Church* Repreſentative." But *ver.* 19. can never ſhew that the *Church*, ver. 17. is to be underſtood only to mean the two who are the ſmalleſt Presbytery that can be in a *Church*. This is not the whole *Church* to which the Promiſe was made, *ver.* 18. but an eminent Part of it, even the Preſidents in it; And the Promiſe made to theſe two, *ver.* 19. is not made to them, as acting ſeparately from their Brethren the Members of the Church, ſo as to bind and looſe without them, but as acting their proper Part among them, as Preſidents in the Society where this Affair is tranſacted. The Promiſe ſuppoſes there are no more but two of that Kind in the Society of which he had been before ſpeaking; And his Words for the Encouragement of the ſmalleſt Preſbytery or Council of Biſhops in a Church; and therefore alſo of the greateſt, are, *If two of you ſhall agree on Earth as touching any Thing that they ſhall ask, it ſhall be done for them.* Now theſe two, or as many more Elders as can be in a Church, are not the whole Church, but two of the Church; ſo that in anſwer to your Queſtion, I can tell you that I find both, Congregation of Jeſus Chriſt, *You*, and its Presbytery, *two of you*, pointed at *ver.* 19. And thus, this Verſe can never demonſtrate, that *tell the Church*, ver. 17. is meant of a Church repreſentative, but the contrary. But indeed you ſay nothing for a Church repreſentative here, till you prove that the *Two* or *Three* are called the *Church* ſeparately from the Society where they rule, which, for what I can ſee, can never be done. From what has been ſaid, you may alſo ſee how groundleſs your bold Aſſertion is, " There is nothing here to give the leaſt Countenance " to the Conſent or Concurrence of a Congregation in " binding or looſing." You conclude what you ſay on this Head with ſomething like a Contradiction to your ſelf: For you had told in your Book, *p.* 607, 608. That to meet in Chriſt's Name, included their Concord and Agreement in the Thing they are to addreſs him

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for; and that this is pointed out to us in what h immediately lays down, before he gives this en couraging Promiſe to ſuch as aſſemble in his Name *ver* 19. and then you apply all this that's ſaid t two or three, to twenty or thirty, *p.* 610, 611, 612 But now you tell, where there are a Multitude o Rulers, the Agreement of the Plurality muſt de termine the Cauſe, unleſs we ſhould put it in th Power of any one to have a Negative over a whol Aſſembly, which is abſurd, and contrary to com mon Senſe. It is true, you ſtill acknowledge, wha cannot be denied, that where there are only two as is ſuppoſed in the Text, there cannot be a De ciſion, but by their Agreement or joint Act; an you further acknowledge, there cannot be a Deciſio by two againſt one, if there be three, as is ſuppoſe in the following Verſe. But is it any way more ab ſurd and contrary to common Senſe, that ten ſhoul have a Negative upon twenty, than one ſhoul have a Negative over two? Further, If the Multi tude of Rulers meet in Chriſt's Name, then it is no contrary to your Senſe, that is common Senſe, tha they ſhould proceed by Concord and Agreement For that is according to your Senſe to meet and ac in Chriſt's Name. I am ſure this Text warrants an obliges two or three Elders in a *Church* to act i Binding and Looſing in the Way of Concord an Agreement; and till you find a Warrant for their doin otherwiſe when they are moe in Number, you wil not be able to ſay, that they are regulating thei Actions agreeably to his Word, which you own i imported in meeting in his Name. But you hav not aſſerted that it is contrary to Scripture, that th greateſt Number of Elders ſhould always act i Binding and Looſing by Concord, unleſs you inten to ſay that whatever is contrary to your Senſe, o differs from the common Way of proceeding in De ciſions in numerous civil Courts of the Rulers of the Nations of the World, is contrary to the Rule of the

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Scripture, touching the Procedure of Elders in the *Church* where they preſide. It will not be ſo eaſy for you to ſhew me the Abſurdity of putting that ſame Thing, and no more, in the Power of any one Elder over a whole great Company of Elders, that is put in the Power of every other in that Company over him and the reſt, as I think it will be to ſhew the Abſurdity of putting it in the Power of any one in an Aſſembly of thirty Elders, to bind or looſe over the Belly of fourteen of them.

The ſecond Thing that you propoſe and leave to my cooler Thoughts, would need ſome Explication, before it can come ſo low as I may have a clear Thought about the Senſe of it. As I can take it, you point ſome Way to that old Controverſy about the Donation of the Keys; and ſo you ſay that my Senſe of *Matth.* xviii. ſtill goes on the Suppoſition, that this Text was an Inſtitution and Donation of the Keys to a *Church* of Jeſus Chriſt and its Preſbytery. In Oppoſition to this, you tell me it is owned by moſt, if not all, that the Text ſuppoſeth only that the Keys were given to particular *Churches*. Excuſe me, Sir, if my Capacity do not reach your Senſe or Scope here. If the following Words explain your Meaning, it is not me; for I am uncapable to comprehend them. They are as follows. "They "were given to the Apoſtles together, and they be- "ing general Officers, ſtanding in fixed and ſtated "Relation to no particular *Churches*; the Keys "came to the Miniſtry in particular *Churches*, as "Parts of the whole organiſed Body; and yet at "the ſame Time immediately, and not as if by Com- "miſſion from the catholick Church." Without breaking my Head about this myſterious Diſcourſe of yours, I ſhall take the Trouble to tell you my Judgment anent the Grant of the Power of Binding and Looſing in Diſcipline: For of that it is that the xviii. of *Matthew* ſpeaks, and that is what I reckon you mean by the Keys, as far as this Text has a Rela-

Relation to them. It is my Judgment, that the Power of Binding and Looſing in Diſcipline, is not given nor ſuppoſed in this Text to be given to the Apoſtles as ſuch, and as diſtinguiſhed from the Elders or Biſhops, and the Brethren of the Churches; and the Reaſon of my Judgment is, That if it were ſo, there could be no binding or looſing after the Apoſtles are ceaſed. It is alſo my Judgment, that the Power of Binding and Looſing is not given here, nor ſuppoſed to be given to the whole organiſed Body, the catholick viſible *Church*, whereof all particular viſible *Churches* are Parts; and this I ſay, becauſe, as it is evident this is not the *Church* ſpoke of *Matth.* xviii. So, after what I have before ſaid, I may be allowed to affirm, there is no ſuch *Church*, ſo much as ſuppoſed in the New Teſtament. Further, from what is before ſaid, you may ſee it is my Judgment, that this Text does not ſo much as ſuppoſe, that any Company of Elders has Power to bind and looſe, but as preſiding in the *Church*, to which the offended Brother tells his Brother's Treſpaſs, after he has neglected to hear the one or two more; neither does the Text ſuppoſe, that they have any Power to bind and looſe in Dependence on any ſuperior Court of Elders, but only as depending immediately on Jeſus Chriſt, who ratifies in Heaven what is done by a Church of his Brethren and its Presbytery on the Earth in his Name.

You profeſs Dullneſs where an Anſwer was expected to my critical Argument againſt a catholick viſible *Church*, and a Church-Repreſentative. And you leave me as much in the Dark as before, as to the Inference you make from the Conſtitution of the *Jewiſh* Church, to that of the Chriſtian. Only you ſay Synagogues were of old Time, which is no News to me; For I know they took place ſoon after the Return from the *Babyloniſh* Captivity: But this is no Contradiction to what I ſaid, far leſs a Proof of the contrary. I have ſaid enough before of the Synagogues

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and the Subordination that was in the *Jewiſh* Church, and of the Equality and Inequality of Rulers, and I need not here repeat. You own there was not an Equality of Rulers of old; and therefore this cannot remain when the reſt is aboliſhed. You ſay your Argument is not taken from the Identity of the Thing, but by Way of Analogy. But what is the Analogy between Equality and Inequality? You ſtill affirm that the Government of the *Jewiſh* Church was moral as to its Eſſence; and therefore it is your Mind that the *Jewiſh* Church as to its Eſſence was moral; but you refuſe to prove it, after your Cuſtom, by making it a Negative: For to ſay it is moral, is to ſay it is not typical, and this is a Negative. Now what this moral Eſſence of the Government of the *Jewiſh* Church is, according to you, I know not, if it be not the Prebyterian Model, which yet you muſt own appeared not in the Inſtitution of that Church. But it ſeems when every Thing elſe in the Conſtitution of that Church is aboliſhed, the Presbyterian Model, which was hid before, as the Eſſence, is now apparent as the Eſſence of the *Jewiſh* Church ſtript of all its Coverings. And if this be moral, then be pleaſed only to ſatisfy me, how any other Model might as well have been inſtituted by Chriſt, as you your ſelf acknowledge in Words that I have before cited?

I have attended upon you with ſome Pains in the foregoing Part of your Review, and particularly upon my third *Obſerve*, where you labour much in the Maintenance of your Credit as a Critick, and do your beſt in the Support of your catholick viſible *Church*, and Church Repreſentative, and of the Arguments you had uſed for theſe; And after all I muſt ſay my *Obſerves* and this *Obſerve* is very much confirmed to me by your Review, and the Weakneſs of your Cauſe is ſtill more manifeſt, as to the Intereſt it pretends in the Scripture, as I hope it will ſtill be further manifeſt as you write further

upon it. The following Part of your Review depends upon what you have been saying in this foregoing Part; and as you are shorter therefore on the following *Observes*, so I think may I be.

On the 4th *Observe*, you labour more in the Vindication of your own unguarded Expressions than in the Proof, the Point in Question, or in the taking off of my Exceptions, and answering my Arguments. You say you have given a good Reason towards the End of that Section that begins, *p.* 108. wherefore you could not take the Thesis that I laid down in the *Explication of the Proposition*. But was not that the Book you was pretending all along to impugn? And now, when I had in the *Observes* referred you to that Explication, the Thesis laid down there, and the Arguments that support it, why could you not take that for the Thesis to be impugn'd by you now? And what Concern have I with your Arguments any further, than they touch that? But as far as I could understand, from the whole of that Section in your Book, that your Notion of the Profession of Christianity, that fits a Man for being a Member of a visible *Church*, differs from mine, I have impugn'd it, and brought Scriptural Arguments against it, to which I see no Answer, but Reproach of my Notions of Brotherly-love, and Complaints of flaming Speeches, and Flights, and ludicrous Banters, and Methods unbecoming the Sobriety of a Christian, *&c.* But as I spoke the *Words of Truth and Soberness*, so I see they have affected you one of these two Ways, that the Truth uses to affect the Sons of Men. And as you have not ventured upon any other Kind of Answer to my Arguments, so I hope you will excuse, if I can make no further Return to these Words of yours. You propose one Question to me, upon the Thing in Question, and to that I shall give you a plain Answer; and your Question is, "Was the "*Church* of *Corinth* particularly, or any other *Church* "mentioned in the New Testament, where there

"were

" were so many abominable Principles and Practices " abounding, all Saints and faithful Ones, or Mem- " bers of the mystical Body in the Judgment of " Charity? " My Answer is, beside what I have said on this Subject in the Explication of the Proposition, to which I refer you, That all the Members of the *Church* in *Corinth*, or any other such *Church*, having come to be so, upon the Appearance of their Faith, Love and Hope in Christ Jesus, behoved to be reckoned Saints, and faithful in Christ, and Members of his Body mystical, till such Time as the Law of Christ, touching offensive Principles and Practices, warranted and obliged the *Church* to reckon them as Heathen Men and Publicans, and the *Church* in *Corinth* could not lawfully keep them in her Communion after that; nor was it then lawful for any Christian to hold Communion with them in any visible *Church*: For that Law, if he neglect to hear the *Church*, let him be unto thee as an Heathen Man and a Publican, is obliging upon every single Member, as well as upon the whole *Church*.

As to what you had formerly asserted about the Members of the visible *Church* as such not having any Right from God to partake of the Seals of the new Covenant; after your complaint of my Words, which yet were your own, and several Fetches to clear your self, you now advance, " That all the *Churches* " in the New Testament have an express Law re- " quiring them to partake of the holy Sacrament of " the Lord's Supper, and binding them at the same " time to do it in Faith." Thus you have now acknowledged that the Members of every visible *Church* have a Right from God to partake of that Seal of the new Covenant. But you speak of a saving Title and inward Seal of the Spirit which can only be had by Faith; whereas before, you said the Members of the visible *Church*, as such, had not any Title, and you seem'd to speak of the Sacraments. As to

what you say of the Covenant, within the Bond of which all that came out of *Egypt* were, you will be in a better Case to speak with me about it, after you have considered, and attempted to answer my Book on the Kingdom of Christ: For I will not be always repeating what stands there unanswered touching the Difference betwixt the Covenant at *Sinai* and the new Covenant.

As to a Minister's preaching as a Minister to none but the *Church* whereof he is Pastor, you cite the Independents, and when I say that the Pastor of a *Church* bears Christ's Commission to preach the Gospel to every Creature, you repeat your ordinary Rant about a catholick *Church* visible, and the Identity of that with all Creatures under Heaven, and propose a deal of Questions to me upon the Supposition of your own Scheme about a catholick visible *Church*, as in Order of Nature before particular *Churches*, which yet sometimes you make the Parts of which that whole is made up. But as I have shewed that no such catholick *Church* appears in the New Testament, so now I give you these Things for an Answer to all your Questions. 1. Every Man that has the Commission recorded, *Matth.* xxviii. is the Minister of Christ, the Head of the mystical Body, and of that catholick Body which is his *Church*, and not of any catholick *Church* visible. And there is no other catholick *Church* but this, so much as supposed to be constituted in the ministerial Commission. 2. For the edifying of this catholick Body, already formed by the Ministry of the Apostles, Christ's Ministers, the Ministers of his mystical Body, are set in *Churches* as Pastors, Elders or Bishops of these *Churches*; and that by his Laws so appointing. And as Pastors of these *Churches*, which are Subservient every one of them to the mystical Body, they are to preach the Gospel to them that are without, or the World, to gather Men out of it into the mystical, and then labour to confirm them in it, by gathering them into a visible

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Church after they are baptiſed, and teaching them there to obſerve all Things whatſoever he has commanded. 3. As the miniſterial Commiſſion was granted in the firſt congregational *Church*, as I ſhewed in the *Obſerver*, and proceeded out of it in its Execution, ſo the moſt proper Way for the Execution of it, is by the Paſtors of ſuch *Churches*, and every other Way is irregular, that is, not according to the Rule of the Word. *Apollos* acted regularly, when, upon his being qualified to execute that Commiſſion in a Place where there was no Church yet erected, he went forthwith to the Church at *Corinth* in *Achaia*, and did not ſtay to exerciſe his Miniſtry, or fulfil his Commiſſion among his Diſciples, according to *John Baptiſt*'s Miniſtry that were there, *Acts* xviii. *chap.* towards the cloſe, and xix. *chap.* from the Beginning. 4. I do not perfectly underſtand what you intend by what you ſay about Inveſtiture, if you be not ſome way ſeeking to eſtabliſh the uninterrupted Succeſſion, as to which, I refer you to the Author of the *Original Conſt. of the Chriſtian Church*, *p.* 616, and 617. And I am ready to maintain, that it is in the Power of the Diſciples of Chriſt, at any Time, or in any Place of the World where they are, to aſſemble together, and choice their Paſtors, who, if they be qualified by Jeſus Chriſt with Ability to teach and exhort and anſwer the Characters laid down in his Law, bear his Commiſſion as truly as any Paſtors in the firſt Chriſtian Churches; yea I will acknowledge that every Man, that's qualified by Chriſt, and accepted by his Diſciples hearing his Voice, tho' they be not yet gathered together in a Church, bears his Commiſſion; and without this, all the Inveſtiture in the World will not inveſt any Man with that Commiſſion. And if you mean by Inveſtiture the Impoſition of Hands, there is no other Presbytery that can do that but the Presbytery of a congregational Church, and they have this Power as well as the Power of binding and looſing, as they are in-

independent of any ſuperior Church Power, and depend immediately on Jeſus Chriſt, the Head of the catholick Body myſtical, who has all Power in Heaven and Earth. Further it belongs properly-to a congregation or Church of the Saints, as the Society wherein the true catholick Church is repreſented, and as inſtituted by Chriſt for holding up and ſpreading the Light of his Goſpel in the World as a golden Candleſtick, in a Subſerviency to the myſtical Body, to ſet apart Paſtors and Teachers for the edifying of that Body, and when they are placed in ſuch a Church, they are a light ſet on a Candleſtick that it may ſhine to all about. But as they are indeed to be pitied, who pretend to be Miniſters, and have no other Evidence for it to their own Conſciences or the Conſciences of others, but that Hands were laid on them by a Dioceſan Biſhop, or by a claſſical Presbytery, and thereupon, by the cuſtom of the Country, they are called Miniſters, and enjoyed Benefices accordingly; ſo your Queſtions about Inveſtiture, and the Commiſſion to preach put me in mind of an ancient Queſtion, *Who gave thee this Authority*? That has been put by the *Roman* Church to them of the Reformation, eſpecially the firſt of them; and when you anſwer me diſtinctly, who made the Inveſtiture of Chriſt's Commiſſion to them, I think you will furniſh Anſwers to your own Queſtions to me. Whereas I had told you, that, by your own Argument againſt the Independents, you can preach, only as private Perſons, to the Reſt of the World, that are not Members of the catholick Church viſible, ſeeing you do not pretend to be Paſtors to more than that Church. You 1. Repeat your Aſſertion, that Miniſters are Officers of the catholick viſible Church, for which, as I have ſhewed, you have no Countenance from 1 *Cor.* xii. 28. nor from any other Scripture. But what is this to the Purpoſe? You tell me. 2. The ſame Commiſſion, by which the catholick Church viſible is conſtitute, gives Miniſters an autho-

authoritative Power to preach to Heathens in order to bring them in to the Church, that they may receive the ſtated and orderly Diſpenſation of Ordinances, as well as it makes them the Miniſters of that Church when gathered. But where is that Commiſſion by which the catholick Church viſible is conſtitute? This will be as hard for you to ſhew, as where that Church is united in the Unity of one eccleſiaſtick Government. And does that Commiſſion make you a Paſtor to Heathens before they be brought in to that Church by preaching? If not, do you preach to them as a Paſtor or a private Perſon? I reckon this is the Pith of your doughty Argument againſt the Independents. You ſay you have an authoritative Power to preach to them. And ſo has every Paſtor of a Church of the Saints an authoritative Power, as the Ambaſſador of Chriſt, the Head of his Body the true Church, and the Head over all Things to it, to preach the Goſpel to every Creature; and this Power he has from him that conſtituted the General Aſſembly and Church of the Firſt-born, and inſtituted every Church of the Saints to ſhew it forth, and to ſerve to the Edification of it till it be perfected; but never inſtituted a catholick viſible organis'd Church, nor appointed any Officers for it.

Your proving that *Eph.* iv. 11, 12. is meant of the inviſible Church, is ſtill inconſiſtent, as I ſaid, with your bringing that Text as a Proof for the Miniſtry's being given to the catholick viſible Church: For you cannot prove that the Catholick viſible is meant there, till you manifeſt that it cannot be underſtood of the inviſible, as you do on other Texts you bring to this Purpoſe. Neither do you reconcile what you ſay of them that are baptized, having a ſeal'd Right to all the external Privileges belonging to the Covenant whereof Baptiſm is the Seal, and of this continuing till it be forfeited by ſome Deed or

Action

Action of the Person, either with what you said, *P.* 111. of your Book, which you have now unsaid, or with what you say *P.* 118. where you require in the baptized, as needful to the End of their being admitted Members of the visible Church, that they make a serious Profession of Subjection to the Ordinances of Christ.

You forbear to prove a Supposition, which was the Foundation upon which an Argument of yours lean'd, and excuse yourself from proving it by denying it was your Words; but take away that Supposition, and then let your own Judgment direct you where the Strength of your Argument lies. And I took very good care to touch upon the Question, how the preaching of the Pastors of Churches of the Saints for the conviction and conversion even of Hypocrites hings with their Judgment of Charity of every Church Member, when I denied the Supposition, and pointed you to your own Distinction *P.* 147. and to *Paul's* calling them to be reconciled to God, whom he yet declares to be Saints. And now I further tell you, that the Pastor of such a Church may preach the same Way to his Church Members as you may do that Part of the catholick Church which you admit to the Lord's Supper, supposing them to be converted already.

I must say you have a strange Medley of Principles about Church Membership and Communion. For you affirm, "That all the Churches in the New "Testament have an express Law requiring them to "partake of the Lord's Supper," as was before noticed. Again you affirm, "I could be very clear to admit "a Heathen to be a Member of the visible Church, "on his moral and seemingly serious Profession of the "Gospel; tho' at the same Time I could not determine my self he was to be esteemed a Member of "the mystical Body." Then you affirm, "Thus, as "the Lord's Supper is not a formal Mean of conversion, but of farther Growth and Nourishment to

"those

" thoſe that are already converted, ſo theſe who give
" no Diſcoveries of their Belief in Chriſt, are not to
" be admitted to partake of that Ordinance, leſt they
" prophane the holy Things of God, and the Mini-
" ſter be acceſſory thereto: But in the Admiſſion of
" Members to the viſible Church, this cannot be
" ſaid, this being the neceſſary and ordinarily poſ-
" ſible Mean of converſion."

I required Scripture Proof for the Sentence of Suſpenſion from the Lord's Supper. In Anſwer to this, 1. You deſire me to ſhew you expreſs Scripture for my aſſerting this Propoſition, *viz.* The Apoſtles and Elders of the Church in *Jeruſalem*. Inſtead of Scripture Proof, you tell me expreſs Scripture, and for a Propoſition aſſerted by me, you produce ſome Part of a Propoſition, which is no Aſſertion. But to ſatisfy you in the Way you ſatisfy me ſometimes, the Author of the *Original Conſtitution of the Chriſtian Church* has theſe Words, *P.* 291. " From the presbyterial Church
" of *Jeruſalem*, the Apoſtles and Presbyters." And to warrand him in this Way of ſpeaking, he brings *Acts* xv. *Ver.* 6. and I add to him for a Warrant of what you call my Aſſertion, which is not in all Reſpects the ſame with his, *Acts* xv. 2, 4, 22. *Acts* xvi. 2, 3, 4. Give ſuch Scripture Proof for Suſpenſion from the Lord's Supper, and I'll embrace it. 2. You bring me the Judgment of Independents in *New England*, and you ſignify I cannot refuſe their Authority, unleſs I reject them as Brethren, as well as the Presbyterian Divines; whereby it ſeems to me you think I ſhould reject every Man as my Brother, from whoſe Judgment I differ in any Thing. And when you ſet up human Authority in this Dreſs, it looks very awful; yet it does not fright me, even in this Shape, when it ſtands in the place of Scripture Proof. You tell me of Scriptures they cite; but it is not the Scriptures, but their Authority in their Judgment upon them, that you would have to weigh with me. As to *Matth.* xviii. it ſpeaks not of

Suſpenſion, but Excommunication, and it informs my Judgment againſt Suſpenſion, *Tit.* iii. 10. agrees with *Matth.* xviii. and ſpeaks of no Cenſure but Admonition and Excommunication, *Matth.* v. 23. 24. *Luke* xvii. 3, 4. ſpeak not of any *Church* Cenſure, but of private Grudges and Offences to be privately removed; or if they cannot be that Way removed, then the xviii. of *Matthew* takes place: And ſo I remain unſatisfied about this Suſpenſion, by Means of which it is, that you hold *Flagitious and lewd Hearers, and theſe who are openly flagitious, and evidence themſelves Unbelievers*, to be Members of the viſible Church. You note down ſome Texts to ſupport the Diſtinction between theſe ſuſpended Members, or the Members whom you admit not to the Lord's Supper, and theſe Members whom you admit to that Ordinance; but for Brevity's Sake you have not told me how they ſupport it. The firſt is *Matth.* vii. 6. *Give not that which is holy unto the Dogs, neither caſt ye your Pearls before Swine, leſt they trample them under their Feet, and turn again and rent you.* By this it ſeems to me that you hold them Members of the viſible *Church* whom you will not admit to the Supper, becauſe you can call them *Dogs and Swine, that would trample holy Things under their Feet, and turn again and rent you*; And hereby it appears to me that you would exclude the Ordinance of Excommunication, which is very clear in the Scriptures, and ſet it aſide altogether by this Suſpenſion: For if you keep in them whom you can call *Dogs and Swine*, I ſee not whom you are to caſt out. But is not Church-memberſhip a holy Thing, and do not you call the Members of the viſible Church fœderally holy? How then comes this holy Thing, this Privilege, to be given to theſe *Dogs and Swine*? And how much more do I injure them, that call them the World, in Diſtinction from the *Church*, and preach the Goſpel to them to bring them in to the

the *Church*, than you, that call them *Dogs and Swine*, and yet Members of the *Church*, that they may hear the Gospel? Your next Text is, 2 *Thess.* iii. 6. 14, 15. of which I have given an Account in my *Remarks* on the Memorial of the Synod of *Angus*, where I shew'd that it can neither be understood of Suspension nor Excommunication, and to that I refer you. Your last is 1 *Cor.* xi. 27. to the End. But that Text speaks of the Evil and Danger of unworthy Communicating in Church members, that usually came together to eat the Lord's Supper; and the Remedies against this are proposed to them, *Let a Man examine himself, and so let him eat. And my Brethren, when ye come together to eat, tarry one for another; and if any Man hunger, let him eat at home, that ye come not together unto Condemnation.* And is there the least Shadow of Suspension in all this, or any Thing like some Church-members laid by from the Lord's Supper while the rest were partaking? Or is not this very Scripture an Evidence to the contrary?

On the 5th *Observe*, You have plainly shifted the Proof of that Supposition, upon which the whole of your Scheme stands; and I hope you now find where you are pinched on this Head, and that your Argument for a Plurality of Congregations or Churches, in the Church that was in *Jerusalem*, cannot be made out, without the Proof of a Plurality of Negatives, which you will not undertake to prove, and you complain of my Indiscretion in calling for the Probation of them. Where you do not say that the Thing to be proven is negative, there I have as little Proof from you as where you complain of a Negative; and you do not give Answer to any Thing of Argument against your Supposition that is to be found in this *Observe*. Only you insinuate, that *Peter's* Sermon, *Acts* ii. *chap.* was delivered by him to that Multitude in different Languages; and this is another Prop to your Suppos-

tion. You have alſo tried your critical Skill for my Diverſion on the Word *Myriads*, *Luke* xii. 1. But the beſt of it is, you complain of my ſhifting Scripture-proof, as to what I ſay of *Churches* throughout *Judea* and *Galilee*, and rebuke me for Diſregard to Scripture Hiſtory; and for my Conviction you cite, *Acts* viii. where you ſay the Holy Ghoſt has been expreſs as to this Point. But what is the Point that he is ſo expreſs upon there? Is he expreſs upon this Point, that there were no *Churches* throughout all *Judea* and *Galilee*, but that in *Jeruſalem* before the Diſperſion? I have looked thro' that Chapter, becauſe of your Confidence, imagining that tho' I had read that *Chapter*, as well as the whole Book of the *Acts*, with ſome Attention before, there might ſtill be ſomething in it, to which I had not adverted. But as I ſee not a Word of *Galilee* there, ſo except I ſhould ſay, that, becauſe the *Church* in *Jeruſalem* was ſcattered throughout the Regions of *Judea*, it was impoſſible there could be other *Churches*, beſide that in *Jeruſalem*, throughout *Judea* and *Galilee* before the Diſperſion, I cannot perceive how this Propoſition of mine is any way diſagreeable to that Part of the ſacred Hiſtory: Tho' *Churches* be not mentioned "throughout *Judea* and *Galilee*, till after the Diſ-"perſion; yet, when we come to ſpeak of Impoſſi-"bilities, it will be hard to prove it impoſſible, that "there were not Churches throughout *Judea* and "*Galilee* before." And this is the Swatch that you ſay you have of my Candour among other Inſtances. But leſt you beget an Impreſſion on Mens Minds, that where you have leaſt Foundation, there you are moſt confident, and bring the heavieſt Charges, I humbly adviſe you to uſe leſs Confidence, at leaſt till you be better acquaint with the Scripture Hiſtory; and while you are declining Proof, as upon this *Obſerve*, be modeſt, and beware of ſupplying the Place of an Argument by an impotent Attack upon the Character of your Adverſary: For this I think would

would tend much to your Credit as an Author. After all, since you and I are agreed that the *Church* in *Jerusalem* was made up only of the Christians inhabiting that City, or at most the Suburbs; and since you have not undertaken to deny that the Conversions in *Jerusalem* before the Dispersion, extended farther amongst the *Jews* that were resorting there, the Impossibility of the *Church* in *Jerusalem* its being one Congregation, remains still to be made out, as before, from the Multiplicity of Converts, whether there were *Churches* throughout *Judea* and *Galilee* or not before the Dispersion. And you have hesitated, and will for ever hesitate in making it out from this Topick. This being the Case, I'll easily compound with you about *Churches* throughout *Judea* and *Galilee*. Be you silent where the Scripture History is silent, let what it says not be nothing to you, and I shall not so much as mention *Churches* throughout *Judea* and *Galilee*, beside that in *Jerusalem* before the Dispersion.

On the 6th *Observe*, you say nothing of the catholick *Church* visible, but slightly repeat some of your former Assertions fully considered already. Your Answer to all my Arguments and Exceptions is to be fought out of these Expressions. "I find nothing "but poor Shifts and Carpings, with long Stories "that come not near the Point in Debate." Again, "And all your popular Harangue comes not near the "Question." And your strong Assertions and uncharitable Charges," and the like. This is indeed the shortest and the easiest Way of answering. But as I am not certain that it satisfies your own Conscience, so I shall, I hope, never write for the Sake of a Reader, that counts such Things satisfying Answers. You are so much touched with what you call my poor Shifts and Carpings, and popular Harangues, and strong Assertions, that you cannot forbear attacking my Character, tho' you seem to have been very scarce of Furniture for it, from what I said on this Subject;

ject; as appears from your Charge, and the Ground of it. You Words are, "You further add, in the Excess of your Modesty, that you know no visible Union of this Body, except you could make one visible Pastor and Bishop, &c." But how does that Excess of my Modesty appear in this? It appears by your Remark in these Words, "That visible Bishop, you insinuate, has all along been against general Councils, as I could evince in several Instances were it needful, and all we plead for is none of his favourite Principles." You treat your Reader pretty oddly here, when you found this your Remark on the cutting off of a considerable Part of that Sentence, by an, &c. on which you make this Remark: For where you have the, &c. my Words are, "Or unanimous College of Bishops over all the Pastors and Congregations in the World, and one visible Place of Worship for the whole Body to resort unto." Now, Sir, If I had made such a Concealment, and built upon it as you do here, what would not have been said upon it by you, that make such a Noise and a Clamour, merely upon my not noting down the Pages where the Words or Opinions are found that I remark upon? Certainly, Sir, you that show such an uncommon Zeal for Candour in laying an Adversary's Mind and Words before the World, and rebuke me so sharply for the least Shadow of the contrary appearing to your self, and I believe to no other, should show me a good Example as to this Piece of Reformation in the Practice of Writers, lest you bring that to my Mind, *But do not according to their Works.*

On *Matth.* xviii. you incline to make short Work; you have nothing but what has been considered before, except a Complaint of concealing Pages, to make up the Want of something better to say, and References to the Independents. And you take off my Exceptions, and answer all my Arguings on *Matth.* xviii. by such Answers as this.

"Thus

" Thus my Reaſoning is owned to be good, even " by the Independents, as to the Subordination of " Courts; and I find nothing you have advanced a- " gainſt it, ſave in Aſſertions without any ſuitable " Proof. As for your impertinent Queſtions and " Wranglings inſtead of Anſwers, from *p.* 78, to " 83. as they do not touch the Strength of my Ar- " gument, ſo they are Signs of a deſperate Cauſe: " And the very Foundation of your Cavils and " Quibbles on *Matth.* xviii. hath been more than " once ſpoken to in this Miſſive." And this ſhort Way of anſwering, as it admits of no Reply, ſo it is very agreeable to what you ſay of your Hope, never to engage with ſuch an one as you repreſent me to be, if you were once at the End of this Miſſive, which it ſeems you are in Haſte to be at the End of. You touch a little at what I ſaid about Women their expreſſing their Conſent or Diſſent in Deeds of Diſcipline. I had left you to choice in this Matter, according to your Senſe of 1 *Cor.* xiv. *chap.* And now I find, becauſe they cannot act theſe Parts in the Diſcipline that are a Degree of Teaching, you are of the Mind that the Teachers may proceed without their Conſent any way ſignified to bind and looſe, and that they ought not to expreſs their Con- ſent or Diſſent. Then, inſtead of anſwering what I ſaid to you, cutting off a great Part of it by an, *&c.* you anſwer ſome Woman's Tale, as it is reported by your worthy Friend *Edwards*; and then you tell me you are wearied with ſuch Trifling and Stories inſtead of Anſwers. But theſe are only Reflections on my Arguments and Manner of Writing. My impertinent Queſtions, *&c.* trouble you ſo on this Part of the *Obſerve*, that it could not paſs without another Reflection on my ſelf. I was before a Man with many very ſilly and very ill Things about me; but now is it a Queſtion if I be a rational Creature capable of Religion: And I am metamorphoſed into ſomething very like a Brute: For I am, " one that

" has

" has caſt off Reaſon as a Mean of judging of Things " ſacred." And with that one you are never to engage after you have got to the End of your Miſſive. But for this good Reaſon you might have ſaved your ſelf the Trouble of this Miſſive; while yet, on the other Hand, it muſt be owned, that when I have caſt off my own Reaſon, I am ſtill the fitter to be ſerved with yours in the Place of it. And if you be to write againſt none, but ſuch Adverſaries as will not reject your Reaſonings and Inferences from Scripture, that to you are good ſound Reaſon, but admit them all peaceably; then I think it will be ſuperfluous for you to write more, tho' it ſhould be never ſo eaſy.

On *Acts* xv. *chap.* I expected, at leaſt, you would make ſome Exceptions to my plain Scripture Arguments, ſerving to overthrow the two great Suppoſitions, on which all your Inferences were builded, and to eſtabliſh the congregational Order, as clearly founded in that *Chapter*. Inſtead of this you tell me, " You find a long Diſcourſe made up of *If*'s and " *But*'s; and then after you have told Things in " that comical Dreſs, you deſire me to draw my " Concluſion from what you have ſaid." And then you complain of this as a Way unſuitable to a Diſputant. But you ſay I have not attempted to give any Anſwer to your Arguments, more than by Antiſcriptural Aſſertions. And you offer to make this appear from an Aſſertion of mine, that you affirm is not clearly founded in Scripture; and the Aſſertion is this, as you repeat it, " That it is very clear " that *Paul* and *Barnabas* were not Members of " the Synod at *Jeruſalem* from *Acts* xv. 22." But my Aſſertion ſtood in theſe Words. " Now that " *Paul* and *Barnabas* were not Members of the " Court that came together to decide this Queſtion, " and that they were not of that Company that ordained the Decrees, is to me very clear from theſe " Words, *ver.* 22. *Then it pleaſed the Apoſtles and* " *Elders,*

" *Elders, with the whole Church, to send chosen*
" *Men of their own Company to Antioch, with Paul*
" *and Barnabas, Judas, sirnamed Barsabas, and*
" *Silas, chief Men among the Brethren, and wrote*
" *Letters by them.*" After you have set down this Assertion, and the Ground of it in your own Way, you address me thus. " But where does this Clear-
" ness appear? Is it because *Paul* and *Barnabas*
" are mentioned as the Persons with whom *Judas*
" and *Silas* were to go down to *Antioch*? This is
" all I can find." But would you indeed have me to believe that this is all you can find, or that this is indeed the Thing you find, *Obs. p.* 86, 87, 88. to make the Assertion clear? As I am clear this, that you say, was not to be found, but another Thing: So, if you had set down my Assertion in my own Words, with the Words of the Text, from which I said I was clear to deny, that *Paul* and *Barnabas* were of that Company that ordained the Decrees, you Reader would easily have perceived what was the Ground of my Clearness. But you did not it seems think this so fit. And when you are shewing the Insufficiency of the Ground you would have me to go upon, and coming over the Text, why do you shun so much as mention these Words of the Text, *Of their own Company with*? Well, Sir, this was indeed the easiest Way to put another Argument in place of mine, and other words in place of the Words of the *Holy Ghost*, or conceal his Words and my Argument, and then seek the Credit of an Answerer from such a Reader as would be imposed on, by answering to another Thing that needed no Answer; but the easiest Way is not always the safest and surest, nor will it always be found the Way to true Honour. To ease your self of the Distress that this, which you call my Assertion, puts you in, you say, " You are persuaded I am among
" the first that ever held this Assertion." It seems

then this is one of my distinguishing Singularities, which you are bound to confute, as not being confuted in the Book to which you refer in your Postscript. But it seems, by what you say, that I am not altogether the first; and if I have *Luke* before me, it is enough. Then you tell your Reader very confidently, hoping, no doubt, he'll be so good as to believe you, let the xv. *chap.* of the *Acts* insinuate or say what it will to the contrary; "But we have "nothing but your Word for it, which you force us "to believe is not canonical." Far be it that myWord should be canonical; but I am clear we have the Word of the Author of the Book of the *Acts* for it, and I believe his Word is canonical. And it looks like as if you would have your Word to be canonical with all them from whom you would hide his Word, and to whom you give your own in the place of it.

Next, You think you have found me in a Contradiction to my self, a real one; whereas your Inconsistencies are only imaginary. And no doubt you reckon that many imaginary Inconsistencies will be abundantly counterballanced by a real *one*. I did not apprehend that the Question betwixt you and me was, Which of us is infallible? Or which of our Words be canonical? For I thought we were both liable to real Inconsistencies. But if this be the very Question, I shall freely yield my Side of it, and so you may choose you some other Rival, than one that has no Pretensions to what you are contending about. But if I had no Evidence against your Infallibility, and your Words being canonical, save what you say about this Inconsistency, I behoved to be certain that you are fallible, and that your Word is not canonical. You say, "Now, I desire "you may discover to your Admirers, which of these "Assertions are truest, *viz.* the Decrees were or-"dained by the Apostles, *&c.* before the Question "and Dispute was raised at *Antioch*; Or whether the "News of that Dispute behoved to be notified to

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" the Apoſtles and Elders, &c. by *Paul* and *Barnabas*, and the Commiſſioners from *Antioch*, before " any Decrees about it could be enacted ? Sir, you " have a Dexterity in raiſing imaginary Inconſiſtencies, and I expect you will ſhew an equal Skill " in reconciling a real one." But may I not enquire at my Hater, if he be indeed perſuaded that the firſt of theſe Aſſertions is mine ? Or if this be what I am aſſerting in the Words you your ſelf had cited immediately before your Queſtion ? " In your " Speech before the Commiſſion, *p.* 9. you ſay, " Theſe Decrees were ordained by the Apoſtles " and theſe Elders, with the Brethren that were " in *Jeruſalem*, before the Queſtion and Diſpute " was raiſed at *Antioch* ; even that Company that " ſays, *ver.* 23, 24. Whatever be amiſſing in the pointing, yet it is moſt evident, that, in theſe Words, I am aſſerting the quite contrary of what you call my Aſſertion, and giving the Reaſon of it. And my Aſſertion is the very ſame with this. The Apoſtles and theſe Elders, with the Brethren, by whom the Decrees were ordained, were in *Jeruſalem* before the Queſtion and Diſpute was raiſed at *Antioch*. This was my Aſſertion ; and the Ground of it is pointed out in the Words immediately following the Aſſertion, " Even that Company that ſays, *ver.* 23, 24." *Foraſmuch as we have heard, that certain which went out from us have troubled you with Words,—to whom we gave no ſuch Commandment.* This is what they ſay, and it ſupports my Aſſertion. But you, by concealing what they ſay, and taking away the main Thing in my Propoſition by an, &c. would have me to be aſſerting that the Queſtion and Diſpute iſſued in the Decrees, before it was raiſed. And this was eaſier than to anſwer that Argument in my Speech, proving that the Decrees were not ordained by Elders, gathered into a Synod for that Purpoſe, out of *Antioch*, *Syria* and *Cilicia*, or any other Elders, but by the Apoſtles reſiding in *Jeru-*

ſalem, and the Elders of the Church there, with the Brethren of that Church. And ſo I think I may give you back *Auguſtine*'s Saying, *Reſtore me my Words, and your dreaming Imaginations*, not only of an Inconſiſtency in my Aſſertions, but alſo of a Synod in the xv. of the *Acts*, *will vaniſh*.

You come next to my Speech before the Commiſſion to conſider it. And you firſt oppoſe your ſelf to that Aſſertion, That the Decrees about the keeping of *Moſes*'s Law, were ordained by the Apoſtles and Elders of the Church in *Jeruſalem*. I ſaid ſeveral Things, and adduced ſeveral Scriptures to vouch this Aſſertion, and that was one of them of which I have been preſently ſpeaking; but as it would not anſwer your Purpoſe to touch it, and give it an Anſwer in its proper Place; ſo indeed you have not anſwered, nor touched any Thing I ſay, or any Scripture I bring to prove it in the Speech, but *Acts* xvi. 4. which I had connected with *Acts* xv. 22. and you ſay that Text is no Proof of it, but declares the contrary in expreſs Words. "For, ſay "you, inſtead of ſaying the Apoſtles and Elders of "the Church in *Jeruſalem*, it ſays, The Apoſtles "and Elders which were at *Jeruſalem*." Here is our famous Criticiſm upon *At* and *Of*, upon which you form a Syllogiſm, whereby you diſprove my Aſſertion; and this, with a Reference to the Independents and their Authority, is all the Anſwer I have to that Part of my Speech. Only you ſay, "I deſire you may let me ſee any Scripture in the "New Teſtament that will vouch this Aſſertion, "either expreſly or by lawful Conſequence." Becauſe I know by this Time, you'll reckon no Conſequence lawful that tends toward the congregational Way, I ſhall only lay before you the Texts themſelves, from which I think I have this Aſſertion; and let it not offend you, that I leave them with your Conſcience to draw what Concluſion from them you can

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beſt Anſwer for, but not to Men. *Acts* xv. 2. *They determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem to the Apoſtles and Elders about this Queſtion.* ver. 4. *And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and Elders.* ver. 6. *And the Apoſtles and Elders came together for to conſider of this Matter.* ver. 22. *Then pleaſed it the Apoſtles and Elders, with the whole Church, to ſend choſen Men of their own Company to Antioch, with Paul and Barnabas; namely Judas ſurnamed Barſabas, and Silas, chief Men among the Brethren.* ver. 23. *And wrote Letters by them after this Manner, The Apoſtles, and Elders, and Brethren ſend greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.* ver. 24. *Foraſmuch as we have heard, that certain which went out from us have troubled you with Words;—to whom we gave no ſuch Commandment.* Acts xvi. 1, 2, 3, 4. *Then came he to Derbe, and Lyſtra, and behold, a certain Diſciple was there named Timotheus:—Which was well reported of by the Brethren that were at Lyſtra and Iconium.—Him would Paul have to go forth with him.—And as they went through the Cities, they delivered them the Decrees for to keep, that were ordained of the Apoſtles and Elders that were at Jeruſalem.* Acts xxi. 18, 20, 25. *And the Day following Paul went in with us unto James; and all the Elders were preſent.—And*—they—*ſaid unto him.—As touching the Gentiles which believe, we have written and concluded*, &c. Conſider this impartially, and in the Fear of the Author, together with what I have told you touching your Criticiſm on the Word *Brethren*, and ſee if there be Ground for the confidence you expreſs in your Demand. But againſt all this, and all I ſay in the Juſtification of this Aſſertion in my Speech, your criticiſm upon *at* and *of*, abundantly expoſed already, furniſhes you with this Syllogiſm, which, no doubt, is, according to you,

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a Demonſtration. " *The Decrees were ordained* by " the company *of the Apoſtles and Elders which* " *were at Jeruſalem*, Acts xvi. 4. But *Paul* and " *Barnabas* were Apoſtles, and at *Jeruſalem* when " the Decrees were enacted: Therefore *Paul* and " *Barnabas* were of the company who enacted the " Decrees." It does not become me to meddle with the Form of this ſolemn Syllogiſm; when perhaps it has gone to St. *Andrews* and got an Imprimatur from ſome Body that has better Skill in the Affair of Sylogiſms than I can pretend to; tho' I'm far from thinking, that it obtained it by the Plurality of the Voices of the Maſters of Philoſophy there. But I may venture to try if I can form one after the Model of it, and ſo give you another of the ſame. And here it is. The Decrees were ordain'd by the company of the Apoſtles and Elders at *Jeruſalem*, to which *Paul* and *Barnabas* were ſent up, and from which they are diſtinguiſhed in the enacting of the Decrees, *Acts* xv. 2, 22. *Acts* xvi. 4; but *Paul* and *Barnabas* were both in ſome Senſe Apoſtles, and at *Jeruſalem* when that company enacted the Decrees; *ergo*, *Paul* and *Barnabas* were of the company which enacted the Decrees.

Then, after you have aſſerted, upon what Grounds you know beſt, that the Words of *Verſe* 22. diſcover that *Paul* and *Barnabas* gave their Suffrage, and that *Verſe* 12. clearly intimates they gave their Judgment; while yet it intimates nothing but that they narrated Matters of Fact relating to the Queſtion they came to propoſe to the Apoſtles and Elders, you proceed to take ſome notice of that Part of my Speech to which I referred you, that you might ſee, that no conſequence can be drawn from *Acts* xv. *chap.* for the Juriſdiction of one *Church* over another; And ſo you touch at the Reaſons condeſcended on in that Speech, why the Queſtion was ſent to the *Church* in *Jeruſalem*, and determined there.

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The *first* of these is, "The false Teachers us'd " the Authority of the Apostles and Elders of this " this *Church*, from whence they came out, against " *Paul* and *Barnabas*, Verse 1, 2, 24, 25, 26. and " it was the Use of such Teachers after this to call " the Apostleship of *Paul* in question, and represent " him, unto the *Churches* where they came, as dif- " fering from the Apostles." Here are two Things to be considered as the Reasons of sending the Question to the Apostles and Elders which were in *Jerusalem*. 1. That it was a Part of the Question, whether *Paul* and *Barnabas*, in the Exercise of their Ministry among the *Gentiles*, and in their Opposition to the Teachers that came from the Apostles and Elders to *Antioch*, were acting contrary to the Apostles and Elders which were in *Jerusalem*, and opposing them: And this could not be determined but by these Apostles and Elders. This is manifest from the Epistle of these Apostles and Elders, wherein they declare that these Teachers had no Instruction from them to teach what they taught, and condemn their Doctrine, and testify their Love and Regard to *Paul* and *Barnabas* and their Ministry, and lest *Paul* and *Barnabas* should be suspected at *Antioch* of making a false Report in their own Favours, they write, and send *Judas* and *Silas* along with them to testify the same Things that they wrote, you do not meddle with this. But there is a 2*d* Thing to be considered here, and that is, that these Teachers came out from the Apostles and the Elders of the *Church* in *Jerusalem*, and being received by the *Church* in *Antioch* as coming from them, troubled them with the Doctrine that they pretended to bring from them. This is likewise manifest in the Epistle, where it is given as one of the Reasons why the Apostles and Elders, to whom *Paul* and *Barnabas* were sent up to *Jerusalem*, and who received them when they came to *Jerusalem*, came together and decided the Question; For they say, *Forasmuch as we*

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have heard, that certain which went out from us have troubled you with Words.—It seemed good unto us, being assembled with one accord. Against this you offer something: For you say, "But does the "Text say, that these false Teachers came to *Antioch* "from the *Church* of *Jerusalem*? Nay, does it not "expressly declare they came down from *Judea*, Verse 1?" Then, because you would have us think, that these two could not consist together, by the same Rule by which you would say, if a Man came from *Holland*, he came not from *Amsterdam*, or if a Man came down from *England*, he came not from *London*, but from every Town of *England*; you tell me, "Now, "according to your Argument, *the certain which* "*went out from us*, Ver. 23, 24. must imply, that "the Elders of the *Church* of *Judea* were there; "seeing these false Teachers, that came from thence, "are said to *come out from us*. If they came from "*Judea*, then the Persons from whom they came, "there mentioned, must be the Elders of these "*Churches*, no less than that of *Jerusalem*, which "was but one of them." Here you put me in mind of their Way of arguing upon *Ignatius* his Epistles, who would have all *Syria* to be his Diocese, or all the *Churches* in *Syria*, that one *Church* whereof he was Pastor; And the same Answer you can make to them, will serve your self. But 1. Does it appear to you that the *Church* in *Antioch* in *Syria* knew that the Elders of all the *Churches* in *Judea* were in *Jerusalem* when they thought of sending *Paul* and *Barnabas* to *Jerusalem* to the Elders? Or were the Elders of all the *Churches* in *Judea*, in *Jerusalem* ready to receive *Paul* and *Barnabas* when they came there, and not they only but that *Church* of *Judea* whereof they were Elders, as you speak, *Acts* xv. *Ver.* 4? 2. How do you make out this Inference, if they came from *Judea*, then the Persons from whom they came, there mentioned, must be the Elders of these *Churches*, no less than that of *Jerusalem*, which was but one of

of them? Could they not come from *Judea* to *Antioch* without coming out of every *Church* in *Judea*? Or did they not come from *Judea* to *Antioch*, in coming from one *Church* in *Judea*, and from the Elders of that one of the *Churches* in *Judea*? 3. But what Authority had the Elders of all the *Churches* in *Judea*, or of the *Church* of *Judea*, as you call it, over the *Churches* in *Syria* and *Cilicia*, and over all the *Churches* of the *Gentiles*? What Authority has the *Church* of *Holland* and its Elders over the *Church* of *Scotland*, according to your own Principles? Or how could the *Church* of *Syria* send up a Queſtion to be decided by the Elders of the *Church* of *Judea*? Thus, when your Synod is turn'd to the Elders of the *Church* of *Judea*, it brings you in to the Dependency of *Churches* upon one another. You ſay further, "And what is more, there is not the leaſt In-" nuendo, *Ver.* 4. that the Elders ſpoke of, were " only theſe of *Jeruſalem*, any more than that the " Apoſtles were only the Apoſtles of that *Church*, " which is abſurd." But there is the greateſt Innuendo, *Ver.* 2, and 4. that theſe Apoſtles were reſiding in *Jeruſalem* in he *Church* there; compare *Ver.* 33. and that, as you own Elders are related to the particular *Church* whereof they are Overſeers, ſo theſe Elders were the Elders of that ſame *Church* that received *Paul* and *Barnabas* when they were come to *Jeruſalem*. *Ver.* 2. *They determined that Paul and Barnabas, and certain other of them ſhould go up to Jeruſalem unto the Apoſtles and Elders about this Queſtion.* Ver. 4. *And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and Elders.* Thus, as the Apoſtles that ordained the Decrees are diſtinguiſhed from *Paul* an Apoſtle, by their Reſidence in *Jeruſalem*, ſo the Elders are diſtinguiſhed from all other Elders by their being in that *Church* which received *Paul* and *Barnabas* when they came to *Jeruſalem*, that is, the Church in *Jeruſalem*. Next, You tell

me, "Nor is there the leaſt Inſinuation, that the "*Church* mentioned in that Verſe, came together "with the Apoſtles and Elders, but the contrary "*ver.* 6." But does *ver.* 6. inſinuate that thoſe Elders came together, without the Church whereof they were Preſidents, to determine that Queſtion? Or can it inſinuate a Contradiction to *ver.* 22, 23 and 12. from which it is evident that, as *ver.* 6 ſays they came together, ſo they came together in the *Church*. And ſo much for the firſt Reaſon, and what you have ſaid upon it: For you have not pretended to ſhow that, notwithſtanding this Reaſon an Inference may be drawn from what I ſay of *Acts* xv. for the Juriſdiction of one *Church* over another.

The 2d Reaſon in my Speech for the ſending up of this Queſtion to the *Church* in *Jeruſalem*, and the deciding of it there, was, "The Word of God came "out (1 *Cor.* xiv. 36.) from this *Church* to *Antioch* "and to all the World, and from hence they had their "Church order, and all the Ordinances of Chriſt "*Acts* xi. For this was peculiar to *Jeruſalem* "that there the Goſpel ſhould have its Beginning." You cite the Page here, but you eaſe your Reader of the Trouble of looking to it, by ſeeming to ſet down the Words, and take care to conceal a conſiderable Part of them, and ſo ſpeak againſt what you are pleaſed to ſet down. So you ſay, "But, 1. Was it "the worſhipping Aſſembly of *Jeruſalem*, Paſtor "and People, that planted the *Church* at *Antioch*? This wants Proof." All that I was here affirming wants no Proof, as long as the xi. Chapter of the *Acts* remains; namely, that the Word of God came out from the *Church* in *Jeruſalem* to *Antioch*, and that from hence they had their Church-order, and all the Ordinances of Chriſt. Neither ſhall it want Proof, that the Church in *Jeruſalem*, the firſt Church, where our Lord left his Apoſtles when he aſcended, had this Preheminence above all other

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Churches, unto which the Word came, that the Word of God came first out from it, and that other Churches had their Order, and the Ordinances of Christ from that Church, as long as the Prophesies, explained by our Lord to that Purpose, and his Commandment to his Apostles before he left the Earth, and the Book of the *Acts* remain. It was prophesied, *Isa.* ii. 1, 2, 3, 4. and *Mic.* iv. 1, 2, 3. *And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths: For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the Nations, and shall rebuke many People, and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.* From this Prophesy it appears that from *Jerusalem*, the Word of the Lord and his Law concerning the Reconciliation of *Jews* and *Gentiles* in one Body, which is spoke of *Eph.* ii. should go forth among the Nations, and that this Peace should be the Fruit of its going forth from thence, and of their receiving it from thence. Here was a Question raised at *Antioch*, by them that pretended to bring the Law of the Lord from *Jerusalem* to the *Gentiles*, and this Question touched this Peace very near. And where should they go for the Decision of it, but to *Jerusalem*, from whence that Law behoved to proceed? And when the Law on that Point, or that Part of the Law of the Lord came from thence, was not this Peace the Effect of it? That the Word and Law of the Lord behoved to go forth from *Jerusalem* is evident from our Lord's

Explication of this Propheſy, and ſuch like Propheſies in the Aſſembly of his Apoſtles, and them that were with them, *i. e.* the hundred and twenty, the firſt Church, *Luke* xxiv. 33, 36, 46, 47. *That Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations, beginning at Jeruſalem.* 48, 49.—*But tarry ye in the City of Jeruſalem, until ye be endued with Power from on high.* Hereby it is evident, that the Doctrine of Repentance and Remiſſion of Sins in the Name of Chriſt, was, according to his Explication of the Propheſies, and his Appointment, to have its Beginning at *Jeruſalem*, and to proceed out of that Society wherewith the Lord himſelf aſſembled, and from which he was taken up, even the Apoſtles and them that were with them, *Luke* xxiv. or the hundred and twenty, *Acts* i. even that Society on which the Holy Ghoſt was firſt poured down, *Acts* ii. and to which *Peter* ſpeaks, *Acts* xv. 7, 8, 9. compare *Acts* ii. *chap. Acts* xi. 15. Now here was a Queſtion raiſed by the Teachers that came down from *Jeruſalem*, concerning Repentance and Remiſſion of Sins, that behoved to be preached among all Nations in the Name of Chriſt; For theſe Teachers pretended to bring this from *Jeruſalem*, as a neceſſary Part of the Doctrine of the Repentance, that the *Gentiles* ſhould turn to *Moſes*'s Law, and that there was no Remiſſion of Sins for them in the Name of Jeſus without that. And when the believing *Gentiles* were troubled with this Queſtion, Whether this was a Part of the Doctrine of Repentance and Remiſſion of Sins to be preached to the *Gentiles* in Chriſt's Name beginning at *Jeruſalem*; where were they to ſeek the Deciſion of it but there, where it was the Lord's Will, that the Doctrine of Repentance and Remiſſion of Sins in his Name ſhould begin, and from thence go forth unto all Nations? And what Society ſhould determine this Queſtion, but that Society, wherein he gave Orders about it, and from which he would have

have that Doctrine to proceed, and go forth to the Nations? That this was peculiar to the Church in *Jeruſalem* is manifeſt, in that there is no other Church from which our Lord appointed the Law, in the firſt Revelation of it, to come out unto all the World; ſo that unto every other Church, but that in *Jeruſalem*, the ſame Queſtion may be put, that the Apoſtle puts to the Church in *Corinth*, 1 *Cor.* xiv. 36. What? Came the Word of God out from you? But the Church that was in *Jeruſalem* had not this Preheminence, after the Law of the Lord to the *Gentiles* had gone fully forth from it, and after the Apoſtles, by whom the Lord appointed the Revelation of his Law to be made, had left that Church; which ſeems to have been the Caſe, when the Epiſtle to the *Hebrews* was written, wherein the Revelation of the Lord's Will to the *Jews*, with reſpect to the Law of *Moſes*, calling them wholly off from it, is moſt clear and full. Now it will be every way as difficult for you to draw an Inference, ſhewing the Dependence of one Church upon another, from the Subjection of the firſt Chriſtians in all Nations, unto the Church in *Jeruſalem* at that Time, in that which was peculiar to that Church; as, you will own, it is not eaſy to infer the Subjection of Elders to ſuperior Officers, after the New Teſtament Revelation is compleated, from the Subjection of the Elders of the firſt Churches to the Apoſtles, Prophets and Evangeliſts. But you tell me, 2. "What's the Inference from thence? Does it thence "follow, that *Antioch* was not a free Church, but "ſubject to the Determinations of the Elders and "People in *Jeruſalem*? If the Church of *Antioch* "and its Presbytery was ſubject to no Juriſdiction "under Heaven in its Diſcipline, then contrary to "your own Principle, one Independent was ſubject "to another." You may ſee, by what I have been ſaying, in the Explication of this Part of my Speech, that the Conſequence of it is, that no Inference can

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be drawn from the ſending of this Queſtion to the Church in *Jeruſalem* at that Time, and its being decided there, to ſhew the Juriſdiction of one *Church* over another; and it was your Buſineſs to ſhew that, notwithſtanding what was ſaid in my Speech, the Inference, ſhewing the Subjection of one Church to another, was good. But how you come to ſpeak of Juriſdiction in Diſcipline here, I cannot underſtand: For you cannot ſay that there was any Diſcipline exerciſed upon the Church in *Antioch* or its Members, by them that ſent the Epiſtle to *Antioch*, unleſs you alſo affirm that, in all the Epiſtles that the Apoſtles wrote to the Churches, they, and theſe that were with them in writing theſe Epiſtles, were exerciſing Diſcipline upon them. No doubt the Chriſtian Law is the Rule of Diſcipline: And there is that ſame Juriſdiction, in the Epiſtle that was ſent to *Antioch* from *Jeruſalem*, as there is in all the other Parts of the New Teſtament Revelation, or in the Chriſtian Law, whereof this is a very conſiderable Part. But how you come to imagine, that the Elders and People of the Church in *Jeruſalem* could make this Part of the New Teſtament Revelation, or at firſt give forth this Part of the Law of Chriſt to the *Gentiles*, without the Apoſtles, I cannot underſtand.

3. I ſaid in my Speech, "The Apoſtles were in "this Church, and with the Elders of this Church, "where they began their Miniſtry, and ſettled all "Matters of Importance; and this was an important "Point to be fixed in this Church while they were "in it; Therefore we ſee the Church at *Antioch* "had a ſpecial Eye to the Apoſtles their being "in the Presbytery of *Jeruſalem* when they ſent "up this Queſtion to be determined there, "*ver*, 2." Againſt this you ſay, 1. "It muſt be "proven, That the Apoſtles in this Matter acted "by an extraordinary and immediate Influence, as "in the penning of the Scripture. The contrary of this I made appear; but 'tis overlooked by you." But,

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1. The contrary will never appear from the Discourses of *Peter* and *James*, upon this Question in the Church in *Jerusalem*, in which Discourses they infer one Truth from another, and explain Old Testament Prophesies in like Manner, as is done in all the New Testament Epistles to the Churches, unless you will make it good that these Epistles were not written under an infallible Influence. Nor will it appear from the Apostles their agreeing in the writing of this Epistle; unless you prove that when a single Apostle wrote an Epistle, he was under an extraordinary and immediate Influence; but when a Company of them agreed, then they were only under an ordinary Influence. Nor will it appear from their taking the Concurrence of that Church, and its Presidents, where they at first received their Commission, and from whence the Law of Christ, and this remarkable Part of it, behoved to go forth to the *Gentiles*. And you may as well say, that, when the Epistle to the *Galatians* is written in the Name all the Brethren that were with *Paul*, in the writing of it, he was not under an extraordinary and immediate Influence, as an Apostle in that Epistle. I must say that, after all I have heard brought to shew that the Apostles were not here under an extraordinary and immediate Influence, it appears to me from the whole, that this very remarkable Part of the New Testament Revelation, and about which the first Christians had the greatest Difficulty, was given forth, by the inspired Apostles, with the greatest Solemnity, from that Church from which the Law of Christ was to go forth to the *Gentiles*.

2. As the Apostles are distinguished from the Elders or Presidents of the Church in *Jerusalem*, in the Commission from *Antioch*, and likewise expressly distinguished from them in the Decision of the Question, and in the Epistle: Let me enquire, if the Apostles did not act in that Matter in the Capacity of Apostles, as distinguished from Elders, even as the Elders acted

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in the Capacity of Elders, as distinguished from Apostles and Brethren? And if they did so, then did not the Apostles act under an extraordinary and immediate Influence? Thus when I read of the Apostles and Elders, and Brethren acting in this Matter, I must understand that every one of these did the Part that was proper to them; The Apostles brought forth, and infallibly declared the Mind and Will of the Lord Christ on this Subject, in an Agreeableness to the former Parts of the New Testament Revelation, already made by them, and in an Agreeableness to the Prophesies of the Old Testament, which they infallibly explained, under the immediate Influence of the same Spirit that endited them, and in Opposition to the *Judaisers*; The Presidents of the Church in *Jerusalem* went before the Brethren as Ensamples of Subjection unto the Revelation of the Mind and Will of the Lord by the Apostles, and were their Leaders in this Matter: And the Brethren obey'd and submitted themselves to their Presidents and Guides, who agreed in judging according to the Wind and Will of Christ brought forth by the Apostles; and this they did in consenting to the Judgment of the Elders according to the Revelation made by the Apostles. Thus when the whole Company was made of one Accord, every Member acting his proper Part, the Deed was done, and the Epistle was written in Name of the whole. 3. And would you have me to believe, that we *Gentiles* have no more, in that solemn Passage touching the Yoke of *Moses*'s Law, for our Liberty from that Yoke, but the Canon of an ordinary Council, such as may be held to the End of the World? By no Means; while it is so manifest, this Thing, seemed good to the Holy Ghost, in his coming at first upon the uncircumcised *Gentiles*, as the highest Evidence they could receive of their being the peculiar People of God, without the Law of *Moses*, and in the Old Testament Prophesies, of which

which he is Author, and which are not of any private Interpretation, but behoved to be explained by Men inspired by him, and seemed good to the Apostles, by whom the New Testament Revelation was made, and this Part of it under his infallible Conduct, and seemed good to the Church in *Jerusalem*, from whence this Part of the New Testament Revelation, especially, behoved to go forth to the *Gentiles*. And while it goes forth from this Church, we have in it a Copy cast to all the Churches for their Method of Procedure in their Affairs, and Manner of Judging in any Matter wherein they are called to judge; but no Pattern for the Subjection of one Church to another, as is manifest from what is above said. You tell me, 2. "Will the Apostles their "being in this Church make any Man infer, That "the Church of *Antioch*, in which there were "Apostles also, was subject unto the Church of "*Jerusalem*?" As to *Paul* the Apostle his being in the Church at *Antioch* when this Question was raised there, if you had considered the first Reason I gave in my Speech for the sending up of the Question to *Jerusalem*, and what I have said there on that Point, you might have saved that Clause in your Query, about Apostles at *Antioch*; and I need not there add any Thing to what I have above said in the Explication of that Reason. And as to the Subjection of the Church of *Antioch* to *Jerusalem*, I need not repeat what I have been saying clearly enough already. Yea I do not infer from *Coloss.* iv. 16. that the Church of the *Laodiceans* was subject to the Church of the *Colossians*, nor that the Church in *Colos* was subject to the Church in *Laodicea*. But was I infering the Subjection of the Churches to one another, from these Things in my Speech, or was I shewing the contrary? And was it not your Business to shew that, notwithstanding these Things, the Subjection of Churches to one another, might be inferred from my Sense of *Acts* xv. *chap.* When you could not do this; as good say nothing, as nothing to the Purpose.

Then you tell me you are wearied with such Trifling, and you are resolved to be no more with it, and then you are pleased to signify in your own Way what Kind of Writing mine will be, after you have given over, and warn me of the Danger of it. Truly, Sir, the Controversie wherein you have boldly engaged, is laborious; and now you may see it will weary you before you get near the End of it. The cause you are opposing is a burdensome cause; and you do well for your self to let it alone before you proceed further in it. But, notwithstanding your big Words, you appear here like a Man throwing down his Arms and begging Quarter; only, as the *Proverb* is, *you will not lose your manly Look.* Yet compassion is due to you; but there is no small Danger in giving Quarter to your cause. You warn me of Danger in the Event; but I know no everlasting Danger in cleaving to the Word of God, and it can comfort in all temporal Affliction. And the only Danger that's any way in your Power to bring me in, is that which has attended Disputers for the Truth in all Ages, when their Adversaries would dispute no more with them; and with this Danger I am bound to lay my Account. Only I think I can declare this for your Satisfaction, that, till I see something of more weight than I have seen in your Writings, or in any other Writings against the Principles for which I contend, and something new, advanc'd by you or any other, that may give Occasion to explain them further, it will be altogether superfluous for me to write further on the Subject. And therefore, except you say something to the Purpose from the Word of God beyond what you have said, expect no more of my Writings to you upon the Dispute.

Before you part with me, you offer some Exceptions against the scriptural Evidence I brought for the consent of the People to the Sentences or Decisions of Elders. As to *Acts* xv. 22. you do not meddle with it, nor except against the clear Evidence I brought

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from thence, further than to tell me, that I must once answer what you have said about the whole *Church*, before I take it for the private Christians or worshiping Assembly, and till then *Cyprian*'s Sentiment is of no weight with you. But I have overthrown all that you said about the whole *Church*, and demonstrated, from the Text and Context, that the whole *Church* must be taken for the worshiping Assembly in *Jerusalem*, and for no other Society. Only I do not remember that I adverted to this Assertion in your Book, *Original Constitution*, *page* 389. "Before the A-"postles left and finally departed from *Jerusalem*, "we find that they, and the Elders of that *Church*, "assembled together in a judicative Capacity, with "the Commissioners from *Antioch*, *Syria* and *Cili-*"*cia*, and very probably from the *Churches* of *Asia*, "and in one Body enacted several Decrees, for the "Good and Welfare of the several *Churches* concern-"ed therein." I shall not demand expres Scriptures for your asserting this Proposition, *viz.* the Apostles and Elders of the *Church* in *Jerusalem*, nor shall I trouble you to reconcile the first Part of this your Assertion with your Criticism on *Acts* xvi. 4. and your Syllogism. But I observe that, by the whole *Church* you here understand the Commissioners from *Antioch*, *Syria* and *Cilicia*, and so *Paul* and *Barnabas*, and certain others that came with them from *Antioch* in *Syria*, are a Part of your whole *Church* there distinguished from the Apostles and Elders. And, as I have sufficiently demonstrated already, that no Commissioners from these Parts can be understood by *the whole Church*, Acts xv. 22. so you must excuse me that I did not labour in the Confutation of that Part of your Assertion, That Apostles and Elders of the *Church* in *Jerusalem*, very probably assembled in a judicative Capacity with the Commissioners from the *Churches* of *Asia*: Because I did not dream of any Commissioners coming from these *Churches*, that the Scripture calls the *Churches* of *Asia*, before

these *Churches* had any Being. Altho' you do not pretend to confute what I have said on *Acts* xv. 22. for the Consent of the People; yet you take notice of some Scriptures I noted down as agreeing thereto, and offer some Exceptions. And 1. As to *Acts* i. *chap.* and vi. *chap.* You tell me, "Consider, and "give a plain Answer to what I have said on these "Texts, *page* 230, 386. before you take it for "granted they are subservient to your Purpose." But my Purpose on these Texts was thus expressed, "They "(the Apostles) determined all Things with the "Consent of the People," and I brought *Acts.* i. and vi. as very considerable Instances to this Purpose. Now I look to that Page of your Book to which you remit me on *Acts* i. *page* 386, I find you there saying, "That the Body of the People, there present, "were Consenters, I shall not question." And this makes it superfluous for me to labour in exposing the Weakness of your Criticism on these Words of *Peter*'s Discourse, *Men Brethren*, which I think will be manifest enough to any that will be at Pains to read it. And when I consider your *page* 230. to which I am referred on *Acts* vi. I can find nothing there against my Purpose, nor in the following Page; unless you think your Criticism on παντοπλανθ, sufficiently exposed in my first Letter, is against it. 2. As to *Acts* xi. 1.—4. which I cited for this Purpose, plainly expressed thus, "And did not disdain to satisfy them "as to all their Conduct." you are pleased to tell me, "But for what good Purpose I know not, if it be "not to put me in mind that *Peter* endeavoured to "satisfy the *Jews* at *Jerusalem* of the Justness of his "going unto the *Gentiles*, which no doubt was his "Duty." That they were the believing *Jews* is manifest from *Ver.* 18. and that they had the Liberty to require Satisfaction from that Apostle, even as to that Part of his Conduct, and that it was doubtless his Duty to endeavour to satisfy them, is acknowledged by your self. And therefore I hope you

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that pretend to be no more but an Elder, will not reckon your People undiscreet if they treat you after the same Manner in your Assembly, nor will you question but it is your Duty to endeavour to satisfy them of the Justness of any such Part of your Conduct. As to what you speak of a Consequence from this, about Judicatories and their Jurisdiction; There is no Consequence can be drawn from any Scripture for the Judicatories you intend, nor for their Jurisdiction. *Next* You tell me, "To support the same "Thing, you set down *Matth.* xviii. but take care "all along to shift any direct Answer to what I have "said on that Text." But as I am not sensible of any Care of mine on that Head, so I am of the mind, that by what I have said, first and last, on that Text, I have not left you much to say against the Purpose for which I set it down there. As to *Acts* xi. 22. you grant that the *Church*, which is said to be informed about the Success of the Gospel at *Antioch*, was the *Church* at *Jerusalem*; but the Consequence, which you draw from thence, you refuse, *viz.* That they who were sent forth *Barnabas* were the whole Members of that *Church*. I had said no more upon this Text, but that what was done by the Apostles was said to be done by the *Church*, because they did it with the *Church*'s Consent; and as this was modest enough so it is no way contradicted by what you assert about what you call the authoritative Mission, nor by what you alledge from *Acts* viii. 14. of the Apostles sending *Peter* and *John*, when the *Church* was scatter'd abroad except the Apostles. But you tell me, "If this Text prove any Thing, it proves "too much, *viz.* That the whole *Church* were e- "qually concern'd, and acted the same Part in this "Mission with the Apostles: For they are said to "send them forth conjunctly, without the least Hint "of one Part's acting authoritatively, and another "only by Consent." But the Text will not prove that the whole Body acted the same Part in this Mission

Miſſion with the Apoſtles who were Part of it: For, when ſuch a Body as a *Church* is ſaid to do any Thing, I muſt of Neceſſity conceive that each Part acts in the Way proper to it. As when I am told the Parliament of *Britain* made a Law, I am not to imagine that there was no Difference betwixt the King, the Lords and the Commons, acting in that Matter. You ſay further, "In a Word, the A-"poſtle endites his Epiſtle to the *Church of Corinth*, "when he appoints the Excommunication of the in-"ceſtuous Man;" well, according to your own Way of Reaſoning in other Caſes, it behoved to be done by theſe to whom the Epiſtle was endited But you tell me, "Yet it was only the Deed of the Rulers of "that *Church*." Thus, it ſeems, you are of the Mind, it was only the Rulers that were called to mourn, that the inceſtuous Man might be taken away from among them, and it was only among them that this Inceſt was, and not among the People, 1 *Cor.* v. 1, 2. And the Rulers only were that whole Lump that was in Danger of being leaven'd with this Leaven, and not the whole Body that partook of the Lord's Supper, *Ver.* 5, 6, 7, 8. And you think it ſeems, that the Rulers only were not to keep Company, nor eat with any that was called a Brother, and yet a Fornicator or the like, and they only were to judge theſe within, and put away Evil from among them, *Ver.* 11, 12, 13. But how do you prove that this was only the Deed of the Rulers acting without the Conſent of the People, or that the Apoſtle is enjoining them to do this Thing themſelves without the Concurrence of the People? For if you be not ſaying this, you are ſaying nothing. All I have in the Proof of an Aſſertion ſo very bold, ſo croſs to the Text, is a Criticiſm upon a Word in 2 *Cor.* ii. 6. which our Tranſlators have rendered *many*, and you think it ſhould have been tranſlated *chief Ones*: For you would have it believed that, becauſe *πολλοι* in *Matth.* vi. 25, and xii. 41, 42 ſignifies

fies *more* or *greater*, where it is placed in a Comparison as an Adverb; therefore πλειονων 2 *Cor.* ii. 6. denotes the Rulers of the *Church* in *Corinth.* And it seems you are of Opinion that the forgiving and comforting of that Person, or loosing him, was only the Deed of these *chief Ones* that bound him, and these only were to confirm their Love towards him, and to give Proof of their Obedience to Christ, speaking in the Apostle, touching that Matter. But I hope you will reconcile this Opinion of yours with the Text and Context, 2 *Cor.* ii. 5.—10.

Then you signify that *Cyprian*'s Sentiment is of no Weight with you, till you understood, that the whole Church, *Acts* xv. 22. is the worshiping Assembly; but I think I have said enough to let you see that; and so *Cyprian*'s Saying must have some Weight with you. You say he speaks only of his private Resolution for his Practice, and this Purpose and Practice will not be an Argument that the People had a Negative on the Presbytery, or that each in the Church was to be personally present, and give their Assent before any jurisdictional Act could be passed. You know best what you mean by this Negative, and you make a beautiful Diversion from the Question when you speak of each in the Church being personally present; but certain it is, that *Cyprian* did nothing of that Kind, of which he speaks, without the Counsel of the Presbytery and the Consent of his People. And I think, a more laborious Answer, to what I have told you from the sacred Oracles, together with an Answer to what *King* brings from Antiquity, *Enquiry into the Constitution, &c. of the primitive Church, chap.* vii. and your own *Jamison, Cypr. Isot. chap.* vi. *Sect.* 5. and 16. toward the Close, would have been very becoming, before this very bold Assertion of yours. " As this was never the Practice of the Christian " Church, so it is void of all Foundation in the " sacred Oracles." Further, what you mean by Con-

Concurrence in Jurisdictional Management I know not; only I know that Jesus Christ is the only Lawgiver in the Church, and his Word the only Law; but if you mean the Concurrence of the People with their Elders or Bishops in binding and loosing according to his Law, then I am of Opinion that every one, that considers the Things wherein Elders rule, and the Nature of binding and loosing, will see a flagrant Contradiction in this Sentence of yours. "I am very "far from approving Ministers their lording it over "God's Heritage; but at the same time, I know no "Right the People have to a joint Concurrence in "jurisdictional Management."

I refer'd you in the Conclusion of my Letter to what I have written on *John* xviii. 36, 37. of which you have not been pleased to take any Notice. But I find you, in excepting against what I alledged in my Speech touching the Difference betwixt your Parishes and the first Churches, advancing some Things abundantly confuted in that Book, as your Notion of Kings their being nursing Fathers to the Church, and of the Identity of the Covenant with the *Jewish* Nation, and the Covenant with the Christian *Church* or Kingdom of Heaven, *page* 5, and 6. of your Letter. You also complain of me for want of Charity to the Commission, in saying, "That the Commission "will not affirm these Parishes and their Overseers are "of the same Kind with the first Christian *Churches* "or Congregations and their Presbyteries." And the Reason of your Charge is, "Thus you must either "imagine they were a Set of Men, who subscribed "one Thing, and believed another, than which there "can be no more Unchristian Charge; or else, they "did affirm, that these Parishes are of the same "Kind and Nature with the first Christian *Churches*." Thus it seems they subscribed not the *Formula*, but your Sense of it. And if they subscribed it in any other Sense, than this of yours, they are unto you bad Men. But I am not satisfied about your own Subscription

ſcription, if this was it, That the *Churches* planted by the Apoſtles were Pariſhes; For you have affirmed that the *Churches* and their Presbyteries planted by the Apoſtles were not Congregations, as Pariſhes are, and the Presbytery of an apoſtolick *Church* was not the Presbytery of a Pariſh. As to what you ſay of Kings being nurſing Fathers; if *Conſtantine*'s becoming a nurſing Father, in your Senſe of that Expreſſion, made not the *Churches* to alter in Kind from the apoſtolick Inſtitution, or gave not the Clergy an excellent Opportunity for it (for truly he was no way to be blamed as they) then I am miſtaken as to the Senſe of 2 *Theſ.* ii. 7, 8. and I once more deſire you may read and confute what I have ſaid on that Subject in my Book on *the Kingdom of Chriſt*. You tell me, "It is not a Perſon's living in the local Bounds of a "Pariſh that conſtitutes him a Member of that Con-"gregation." But I am ſure this makes him ſubject, whether he will or not, to your Pariſh Diſcipline, and he muſt pay you Stipend, if he have a Heritage there. And what is it that puts him in that Pariſh, if it be not living in that local Bounds? Is it his coming to the Kirk under the Influence of Cuſtom or Superſtition, or coming to the Pariſh Miniſter to get himſelf married, or to get a Name to his Child as Neighbour and other does, and as his Father did before him, that conſtitutes him a Member of that Congregation? I am ſure Men were not thus conſtituted Members of the apoſtolick *Churches*. But you tell me what does it, in the latter End of *p.* 6. and leaving you to explain handſomely what you ſay about binding their Children to do as they do, if you leave all the Reſt of the Pariſh out of the Congregation, but theſe you there deſcribe, I am ſure the Congregation will not be parochial, but a *Church* gathered out of the Pariſh and not joining in the Pariſh Worſhip. You likewiſe aſſert that the Kingdom or Nation of *Scotland* was brought into *Church* Order at firſt by the preaching of the Goſpel. And I

marvel that no Account of this Influence of the Gospel, far surpassing the Influence it had on the People of any Nation in the Apostles Days, has come down to us. I have a strong Suspicion, there behoved to be something of your external cumulative Power in the Case of bringing the whole Nation or Kingdom into *Church* Order. And that is not the Power, that makes the Sort of Christians, that are hated of all Nations, and whose Foes are these of their own House, nor the Sort of *Churches*, wherein the Members stand fast in one Mind and one Spirit, striving together for the Faith of the Gospel, and not terrified by their Adversaries. Then you signify, that when a Nation is thus brought in, their Children are fœderally holy, as the Children of the *Jews*, tho' their Parents were not to be accounted visible Saints. And thus I am to imagine that the Posterity of the first Christians in the Eastern Parts of the World are holy to this Day. Neither shall I doubt but they are better People than many in *Scotland* that have Access to know more of Christianity than they have.

Thus, Sir, I have taken some Notice of your Letter, and given you Occasion to reconsider your Principles with the Cause you are opposing. And I hold what I said in the Conclusion of my last Letter, as here again repeated. But I cannot express the Confidence in any Performance of mine, nor in this, that you express, while you signify your Satisfaction that our Epistles are to be read before Christ's Tribunal. As to which, I would desire to say something like what the Apostle says, 1 *Cor.* iv. 3, 4, 5. which I beseech you seriously to consider. Things will appear, and Persons too, in another Shape before that Tribunal, and we are to stand or fall there only by his Word, especially his Law of brotherly Love to our Brother whom we have seen, and there we shall not be run down by the World's Cry, nor exalted by the Esteem of the Multitude, or by the Things that procure the Reputation

putation of the World. Persons and Things, now highly esteem'd, will then be in Abomination, and Persons and Things now set at nought, and had in Abomination, will then be had in Honour. So, wishing you may be helped, so to act in this World, as may tend to your Honour in that Day, I rest,

Dundee, September 10th 1731.

SIR,

Yours, as before,

JOHN GLAS.

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